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REVIEW SECTION.

I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. II.

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SKEPTICISM in religious phraseology originally meant simply questionings or doubts respecting the divine origin and authority of the Christian religion. Its present meaning, in popular language, is very nearly identical with that of the older word infidelity. It exists, however, in varying degrees of intensity from mere doubt up to a broad and unqualified denial, not only of every trace of the supernatural in Christianity, but of the possibility of any authoritative revelation of a divine will, other than that given in the uniform processes of nature. In its baldest and boldest form, modern skepticism is simply atheism. But in one form or another its influence on the religious thought and life of our time is wide-spread and disastrous. In the form of doubt, it is tainting the faith of some that are strong and killing the faith of others that are weak.

Just how the pulpit can best deal with this subtle and pervasive spirit of skepticism it is not altogether easy to say. Wholly to ignore it is not safe, even if it were practicable. To be perpetually attacking it is unwise, as well as perverse of the true purpose of the pulpit. But to remove honest doubts, and to make clear to both believers and to unbelievers the real and just grounds of Christian faith, is doubtless a legitimate part of the pulpit's true function. If the believer is to be ready always to give an answer to every man that asketh him a reason for the hope that is in him, then the pulpit ought to help him to give an intelligent answer. But, because I ought to give a reason to every one that asks it for the hope that is in me, it by no means follows that I should thrust a reason on others who do not care to hear it. I may thrust on him the truths he ought to believe, and may urge on his attention a consideration of their reasonableness; beyond this my duty does not require me to go.

Two extremes of view, as to the value of apologetic preaching, have been maintained. According to one view, preaching, when unbelief prevails, should deal largely with the evidences of Christianity, as among the Anglican divines during the prevalence of Deism in the last century. According to another view, all preaching should simply aim to so present the gospel as to make men aware of their need of it, trusting to their experience of its power as the best evidence they can have of its divine origin. Thus Coleridge, in his "Aids to Reflection," exclaims: "Evidences of Christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of his need of it; and you may safely trust it to its own evidence—remembering only the express declaration of Christ himself: *no man cometh to me, unless the Father leadeth him!*" Archbishop Whately, in a letter to Mrs. Arnold (widow of Dr. Arnold, of Rugby), says: "Such a notion as that of Coleridge is, I conceive, doing incalculable mischief, on account of the large admixture of truth in it; for error and poison are seldom swallowed undiluted. It is true that internal evidence is a great and indispensable part of the foundation of faith; and hence he makes it the whole, and makes each man's own feelings the sole test of what he is to believe." Neither view seems to cover the whole case.

The early centuries were prolific in apologies for Christianity. Some of them were very able, and addressed to the Roman emperors, whom they are conjectured to have rarely, if ever, reached. There is no evidence that any considerable numbers of persons were ever won by them to Christianity, though believers were doubtless confirmed in their faith. Whether or not the Apostle Paul was dissatisfied, as Neander suggested, with his apologetic discourse at Athens, and so at Corinth determined to dwell only on Christ the crucified, it is evident that he always so presented Christ and his gospel to Jews and Gentiles alike as to supplant their special grounds of unbelief, and thus, if possible, make them aware that in Christ was to be found what they and all men were blindly groping to find. The Apostle's example would seem to be a strictly safe one always to imitate, so far as modern thought makes it imitable.

Formal attempts to overthrow skeptics by direct attacks on their positions are pretty sure to end in loss of labor and waste of opportunity. The labor will be lost, because skeptics, as a rule, do not come within the reach of the pulpit; and, if they do, they are not in an attitude of mind to be convinced, but rather to be confirmed in their unbelief. Too often, unfortunately, they have reason to complain that when assailed they are misrepresented; persons who least understand the real grounds of their unbelief are usually the most ready to attack them. Formal attempts at a refutation of modern skepticism in ordinary pulpit ministrations are also a waste of opportunity.

At such ministrations there are almost always some who are hungering, possibly famishing, for the bread of life; and they, at the best, are put off with mere assurances that the bread they crave is the true bread from heaven,—a something which they had never thought of questioning. And even on special occasions such attempts are hardly less certain to be a waste of opportunity. I remember once, on a public occasion, to have heard a young man, before a large assembly of clergymen and educated people, attempt the demolition of the doctrine of evolution. His statement of the doctrine, to begin with, was a caricature, and his attack on it was nothing but cheap rhetoric and noisy rodomontade. He set up a man of straw, and then thundered away at it with as much parade as if he had been bombarding a castle. The effect on all well-informed persons was anything but convincing or edifying.

Again, the pulpit, by its attempts to refute the assumption of skeptics, too often produces the opposite of the results intended: they sow the seeds of skepticism itself. To refute any kind of error, it is necessary to state the error. And, of all men in the world, religious teachers should be to the last degree candid and just in stating the views of men whose positions they assail. Statements of the claims of skeptics in the pulpit are not unfrequently the first intimation to some of the hearers that the claims are made. The very novelty of the errors arrests attention, and serves to fix them in the hearer's mind. The error is remembered, but the refutation is forgotten. Sometimes the refutation is less convincing than the error. Said a sturdy old gentleman who had listened to a sermon intended to demolish skepticism: "Well, I shall still believe in the divine origin of Christianity notwithstanding the sermon."

The best method of dealing with skepticism may be seen, if we remember where and how the gospel, which it is the one distinctive function of the pulpit to set forth, begins its work with individual men. The aim of the gospel is to win to personal righteousness,—to evolve and strengthen every noble attribute of character. In pursuance of its aim it seeks access at once to the heart of man, since out of the heart are the issues of life, and within the heart are the roots of all character. It is in the heart and with the conscience that the gospel always begins, and must always complete its work. The appeal of the preacher, therefore, should be at once to the moral consciousness of his hearers, whether believers or unbelievers, for it is only within the moral consciousness that the heart can be reached, and the conscience set to work. And yet by this is not meant that preaching should be emotional, blindly appealing to the feelings. Mere feeling builds nothing permanent. The emotions that crystallize into character must always be the precipitates of intellectual convictions.

Modern skeptics claim that their objections to Christianity rest on grounds of which science alone is competent to treat; that their distrust pertains to matters of fact and not of sentiment, that what they want is evidence of the divine authority of Christianity that will stand the scrutiny and test of science, by science meaning only and always that which deals with the facts of the senses. But they forget that the real and decisive evidences of Christianity are not such as physical science is in any way competent to deal with. These evidences are not at all matters of the senses, but of the moral nature of man. And yet they are not a matter of mere sentiment, but of reason and logic as well. There is a logic of the heart and the conscience, as well as of the understanding, and if these be divorced in questions of religion and morality, the result to both must be disastrous. Christianity, accordingly, alike in its evidences, its commands and its promises, addresses itself directly to the moral intuitions and not to the sense-organs. Miracles may have authenticated the claims of the divine messengers, but were never intended to, nor can beyond this, authenticate the divine authority of the messages. The gospel is its own evidence of its divine authority, when once its voice has been heard, and its light seen, within the inner chambers of the soul. But for its voice to be heard the "deaf ears" must be "unstopped," and "the eyes of the heart" must be "enlightened." "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned."

Thus all preaching, whether apologetic or assertory, should always be a direct appeal to the moral convictions, because it is only within the moral consciousness that the full evidence of the divine authority of Christianity can be fully displayed or appreciated. The gospel discloses to the soul its inner necessities, and in disclosing makes plain the fullness of its provisions for supplying them. Every human heart, consciously or unconsciously, yearns for something better than it possesses; that better something the gospel clearly points out and declares to be attainable; for the attainment, it prompts the soul to bestir itself; and what it prompts to be done it enables to do.

Of the pulpit's best method of counteracting the influence of skepticism the present century has furnished two or three illustrious examples. The first of these was at the very beginning of the century in the person of Schleiermacher. It was a dismal day of doubt and irreligion in Germany. Rationalism reigned in the Universities, and the common people had settled into indifference to all religion. Schleiermacher's *Discourses on Religion*, published in 1799, arrested the attention of the thoughtful like a voice from the unseen world. They made it plain to all who would hear that the gospel was not the invention of man but a message from the Father of all souls. They carried conviction to the hearts of men, because their appeal was di-

rectly to the moral intuitions. The sermons of Schleiermacher at Halle, and afterwards at Berlin, when that University was opened in 1810, carried the war of Christian truth directly into the moral consciousness of men, so interpreting the Scriptures as to make it plain that "the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." His preaching and teaching got hold of the very vitals of rationalism. Many a university student was led by it humbly and devoutly to acknowledge Jesus Christ as his personal Savior. Even cold-blooded professors, steeped in the spirit of rationalism, bowed their heads in recognition of the self-evidencing power of Christian truth as its light was flashed in upon the secret chambers of their hearts. Rationalism itself could not suppress the response of the moral consciousness to the voice of Christian truth. To the preaching and teaching of Schleiermacher have we been more or less directly indebted for all that has been best in the German influence on the theological thinking of England and America for half a century past. In originating the much-misused phrase, "the Christian consciousness," he meant by it, not a distinct source of religious knowledge, but a centre at which that knowledge proves itself divine, and a centre whence, when once Christian truth has created it, there flows forth an unfailling and vivifying spring of true Christian life.

Another example was in the person of Tholuck. His first book, published in his twenty-fourth year, was entitled, "The True Consecration of the Sceptic." He knew from experience what skepticism was. When he left the university of his native city, Breslau, for that of Berlin, he cared, according to his confession in after life, as much for Mahomedanism as for Christianity. Influenced by Neander, whom, though born a Jew, the Discourses of Schleiermacher already alluded to, had brought into the fullness of Christian faith, Tholuck became a most zealous Christian. His preaching and teaching at Halle, whose university was given over to rationalism when he became a professor in it, wrought wondrous effects, and wrought them because his preaching and teaching, begotten of genuine convictions, and warm from the heart, went straight to the heart and inner convictions of his hearers. He was by no means one of the ablest men of his time, or even of his university, but from the depth and strength of his convictions, the breadth of his learning, and the genuineness and fervor of his Christian faith and life, he was unsurpassed and unequalled as a power in dealing with the skeptical.

Another and later illustration is found in France. Lacordaire began life as an advocate and a skeptic. Entering the Roman Church and becoming a preacher, he addressed himself with special purpose

and directness to the more intelligent of Parisian skeptics. No one ever depicted the aims, methods and spirit of skepticism more vividly or more truthfully than he, and none ever carried the war with it more directly and more effectively into the hearts of his hearers. The eager throngs that always crowded Notre Dame when he was to speak, felt the truth of his delineation and responded to the power of his appeals, swayed like a forest before a mighty wind. The spirit of atheism and revolution, hunted down to its lair in the heart, and made to look into the all-loving face of Jesus of Nazareth, was compelled to admit the marks of the Divine in his religion, and to confess its own inhumanity and baseness. The power of Lacordaire lay, in no small degree, in the ability which experience had given him to cope with the spirit of unbelief immediately within the consciousness of those whom he addressed. He knew the hiding places of the enemy and could drive him from his cover whithersoever he would flee.

One of the most common defects of every species of preaching in our day, is a failure to bring truth home to men's business and bosoms. Sermons, whether topical or textual, are too often looked at, both by preachers and auditors, as works of art, made for their own sakes and to be judged of according to some ideal standards, rather than by the effects actually produced by them. Preaching that aims to deal with skeptical minds, and to treat of moral and religious questions on an intellectual basis alone, will fail of its end, because the real source of unbelief is not so much in the intellect as in the moral affections. The work of the gospel, accordingly, is not so much to convince that it may convict, as it is to convict that it may convince and thus convert; and conviction can be accomplished only through an awakened conscience. The skeptic must be arraigned at the bar of his own conscience, or all pleading with him will be vain and unprofitable; and for this arraignment Christian truth must be brought home to him as a divine message whose requirements he is conscious of having disregarded, and whose proffered gifts he is equally conscious of constantly needing.

But it may be questioned whether ordinary preachers wisely attempt to discuss, so frequently as some seem disposed to do, the grounds of the popular skepticism of our day—whether such discussion had not better be left to those who know both the strength and the weakness of its grounds, because they have themselves once rested on them—whether attempts at rescuing wanderers over “the waste howling wilderness of infidelity” may not more prudently be left to those who have been made familiar with its entangled paths by having themselves once been astray among them—whether in fact all preaching should not be from the level of the preacher's own experience, so that while refraining from no clearly-revealed truth be-

cause he does not understand it, yet in treating of the most fundamental truths and mysteries of our holy religion, he shall always confine himself to those points of view in which his own moral and religious experience has confirmed them to him as indubitable verities. Of all that is wearisome in the modern pulpit, nothing is more unbearable than heartless statements of doctrines of which the preacher manifestly knows nothing except from books or hearsay. And few things in the pulpit of our time are more mischievous in their influence than the pious flings at skeptics and caricatures of their opinions, sometimes heard from well-meaning preachers who are indebted for all they know of the real grounds of skepticism to the third or fourth hand statements of the penny-a-liners of the magazines and newspapers.

II.—THE POSITIVE IN PREACHING.

BY WILLIAM C. WILKINSON.

My subject, with my title, I accept at editorial assignment. In so far, the contributor bows loyally to the autoeracy of the editor. Beyond this I must, of course, assert my independence, and, in a sort, illustrate here by example what I am set to inculcate by precept.

I believe strongly, nay, I believe vehemently, in positive preaching. "Yes," the reader has a right, interrupting, to say and to inquire: "This man thinks that on the point named, his belief is vehemently strong—very good; is he quite certain that his belief is also vehemently clear? Could he, for instance, fairly state and explain what he means by the 'positive in preaching'?"

Let us see.

I do not mean, first, that a preacher should be combative and blustering. I do not mean, second, that he should deal in unqualified and superlative expressions. I do not mean, third, that he should wholly eschew negations, denials. A denial is, of course, nothing but a contrary assertion. The man, therefore, who denies, affirms—he affirms that such or such a thing is *not*. To do this, to do it often, to do it with emphasis, is so far from necessarily falling short of the "positive in preaching," that it may be precisely coming up to that mark. The true antithesis then of "the positive" here is not negative. The preacher may be positive, and deny plentifully; indeed, the positive character in him may compel him to this. The positive preacher, again, may qualify and guard his statements with scrupulous care. It is, in fact, only within certain well-explored, well-defined limits, that it is wise to be positive. The positive preacher, once more, may be gentle and suasive in manner. No one else is so well qualified to be complaisant as the truly positive man. Such a man does not need to support his own faith, or his own courage, by bellicose speech. Speaking from a centre that he knows to be settled and firm, he can afford

to speak softly. At the same time, sent from such an immovable centre and seat, with what projectile, what omnipotent force, do his stern words, if he uses stern words, fly to their mark! It was thus, one must conceive the Savior to have uttered those dreadful denunciations of his—those living thunderbolts, leaping out from amidst the kindled wrath of the Lamb! There was no loudness, no crash, no explosion of noise. It was almost silence, that speech of Christ's—but silence how deadly! He spake with authority; and authority is never vociferous.

But we have as yet pointed out only what the positive in preaching is not. Let us now attempt a statement of what the positive in preaching is.

The positive in preaching, then, consists of two elements; matter and manner. The one element may be called objective, the other, subjective. The objective element is *what* you preach. The subjective element is *how* you preach it. What you preach must be definite, ascertained, essential, religious truth. How you preach it, must be with confidence and with authority.

There is crying need of the positive in preaching. I do not say more need to-day than existed yesterday. Let comparisons rest. There is need to-day, and the need is crying. Need, I say; I do not say demand. In the present case, the less the demand, the need the greater. For the case is one in which the supply naturally precedes the demand. The appetite here is starved by inanition. It would grow by being fed.

Let us invert the order of our analysis, and take up first for consideration the subjective element entering into the positive in preaching.

To preach positively, you must believe positively. You cannot believe positively except on evidence. You cannot inherit a positive belief. You cannot take a positive belief from tradition. You cannot let authority impose a positive belief upon you. I do not say you must not, I say you cannot, let these things happen. The things are impossible. There is one invariable, inexorable condition for coming by a positive belief; you must reach it through evidence, evidence sifted, weighed, appraised, by *yourself*. In order to your securing the positive tone in preaching, it is desirable in the highest degree for you to have the *habit* of believing profoundly upon evidence.

I mention a few practical methods of cultivating this habit of positive conviction.

The first method is one *not* very practical—though very important. You must be born right; you must have the right sort of parentage. You will, then, not indeed inherit the conviction, but you may inherit the character to make the convictions possible. For, as the positive in preaching springs from the positive in conviction, so the positive in conviction springs from the positive in character.

In the second place, associate, in your reading, and in your social life, with persons of positive convictions. Nothing is more important than this. There is a law of contagion here. Conviction begets conviction. The reverse likewise holds true, formidably true. Gelatinous character reproduces its like by contact. You cannot afford to commune chiefly with minds void of profound convictions. The flaccid spirit will enter into you. Insensibly you will yourself grow like. A book such as Montaigne's "Essays," for example, will act on you like a maceration. It will turn your bone into gristle. It will turn your gristle into jelly. Goethe is little better, in this respect, than Montaigne. Emerson is just now an American literary idol, and we will not speak of him. There is one book which it will always be tonic for you to read. Read the Bible. *There* stretches, tense and strong, the spirit of positive conviction—from end to end of the volume, from Genesis to Revelation. No skepticism *there*—unless in Ecclesiastes, where skepticism is definitely an unripe stage outgrown. Acquaint yourself with Paul the apostle. Let him lay himself abroad upon you, prophet-wise, and, dead though you were, you will sneeze seven times. You will live again with power. Augustine, Luther, Edwards, Wesley, Judson—let such as these be the men of your counsel. If you must needs have an Arnold to study, let it be Thomas Arnold the father, rather than Matthew Arnold the son. John the Baptist was not a reed shaken with the wind. Be you also no reed, but an oak, ready for tempest, rooted and grounded in the truth.

In the third place, you must be brave. Conviction nurses bravery, but no less bravery nurses conviction. The true secret of the absence of strong conviction is, in many and many a case, sheer cowardice. You dare not believe, you white-hearted man! You might lose something—for yourself, for your family, or, last and shrewdest device of the devil, for the "cause." Out upon you, poltroon! Pluck up heart of manhood! For very shame, be brave. Nay, nay, dear brother, whom by fellowship of infirmity too well I know, nay, for Christ's sake, be brave. Has he not said, "I will never leave thee nor forsake thee"? Therefore, say boldly thou: "The Lord is my helper, and I will not fear what man shall do unto me." Thus, once meekly brave, you will dare believe; and, daring, you will be able; and, being able, you will. Then your pulpit will know what it is to give out the joyful sound of the positive in preaching.

But you will need to be prudent as well as brave, in order to *maintain* the positive tone in preaching. You cannot go on preaching positively, unless your positive preaching be also wise. If you preach imprudently, you will commit mistakes, and your mistakes will react to weaken you. Or, if you bear up against this reflex weakening force, and continue positive, your positiveness will over-pronounce itself and make you foolhardy, instead of brave; obstinate instead of

firm. You will butt against immovable dead walls, like an oppugnant ram staring with glass eyes. You must be not only brave, but circumspect, if you would maintain a positive strain in preaching.

Still, your circumspection must not keep you silent when the hour strikes for you to speak. Strike, you, with the striking hour. Scarcely anything contributes more to confirm one's faith than to give one's faith voice. I can imagine that Peter's faith grew, as he uttered his faith in those memorable words of confession: "We believe, and are sure." Belief instantly became assurance. At the fit time, then, in the fit place, under the fit circumstances, in the fit way, give your heart vent. Speak. Speak out. There is something in full heartiness of tone. Solid voice has both its direct and its reflex effect. No vociferation, but, also, no bated breath. "Don't fire till you see the whites of their eyes," said some captain to his men, who impatiently waited for the attacking foes. Be similarly cool, and take aim steadily with eyes fixed before you like fixed bayonets in a charge. Deliberate aim is a great force for the positive in preaching.

Again. Be right. If you are wrong, your positiveness is an evil and not a good. Besides, if you are wrong, you will sometimes have your error exposed. This will shake you inwardly in your position, as well as outwardly in your influence. You will experience misgivings. You cannot now go on being positive, without violating fundamental truth of character. Your positiveness, if you keep up the show of being positive, will have, and will increasingly have, the ring of hollow in it. Or, if honesty prevail with you, and you begin to waver in speech—as you ought to waver in speech, after you have been forced to waver in faith—where late you bristled with brave assertion, then you have lost ground, not only with your hearers, but, worse still, with yourself. The positive in preaching is good only—as, happily, it can continue to be of force only—when it coincides with the right in preaching.

Finally, therefore, the positive in preaching demands that the preacher preach, not guesses, speculations, deductions, of his own reason, or of any human reason, but the authoritative revelation of God. I said you could not accept positive convictions at the dictation of authority. But that statement, in order to be justly positive, needs qualification. There is an exception. The exception is when God speaks. When God speaks, there is an end of the matter. You then have nothing to do but to believe. Exercise your judgment freely, but in the spirit of docility and obedience, to determine beforehand whether God does indeed speak. But that point once settled, doubt, hesitate, qualify, no more. Preach as Paul preached, and you will be heard as Paul was heard. You, with him, will have occasion to say to men: "We also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye

accepted it not as the word of men, but, as it is in truth, the word of God." Let the word of God, *as* the word of God, be your matter, and you will easily then supply the objective element of the positive in preaching.

I have said "finally," but I must add yet one thing more. You must live as you preach, or you will in effect degenerate to preach as you live. A distinguished Presbyterian minister, of the American metropolis, wrote once an article on Sabbath observance which appeared in a Sunday issue of the *New York Tribune*. He was criticized for his act; but, to a friend who told him of this, he said: "I had no idea of my article's appearing on Sunday, or I should not have furnished it. I do not believe in Sunday newspapers. I never take one in on Sunday. I do not do as some do, wait and buy a Sunday newspaper on Monday. I never buy one. Furthermore, I never read one. Finally, I will not have one in my house." That minister could preach on the Sunday newspaper to some effect. He lives accordingly. There would be no lack of the positive tone in his preaching on *that* subject. "Do the truth," and you can preach the truth.

From preaching with my own tongue, Divine Providence enjoins me. I shall be glad indeed, and thankful, if, by strengthening even a little my brethren in the ministry to maintain, in matter and in manner, a tenser strain of the positive in preaching, I am permitted still, in a way, to preach with the tongues of others.

III.—THE BEST METHODS FOR GETTING CHURCH MEMBERS TO WORK.

NO. II.

BY GEORGE R. LEAVITT, D.D., CLEVELAND, O.

WHAT is wanted upon this subject is experience. No one man has had all the experience. The best he can do is to give the experience of one man as a pastor or as a layman. Those are man's best methods. In this paper some results are given from the work of a pastor covering twenty years of active service, during which, this now proposed has been a main question of study and of experiment.

It will be wise to attempt some orderly statements.

1. We should carefully define what we wish to do. What is the Church for? There is much work in connection with a Church which is only incidental to its purpose. The purpose of a Church is to do redemptive work; to continue and complete what our Savior begun. The work for which we seek workers is this work of Christ. We are seeking the best modes of promoting all Christian activities; not fairs, suppers, money-raising schemes, Church entertainments—useful as some of these are in their proper place and time—but teaching,

visitation, missionary and evangelistic efforts. It is for this line of work, according to our Savior, that the laborers are few.

2. We should carefully review the available forces. What force have we to do the work to be done? How shall we engage this force to enlist? We should carefully canvass the Church membership. We shall be apt to conclude a review with a despondent sense of the prowess of the laborers. But this is an unprofitable state of mind. We seek to be practical. The general principle is sound; the average Church can work its field. While we pray the Lord of the harvest to send forth more laborers, we must use what we have.

How shall we get the available force to work? This problem may be simplified in its statement. In a school of whatever grade there are three classes of pupils, as respects the duty of the teacher to train them in habits of study, viz.:

(1.) A small fraction who are capable; who know how to study and are disposed to improve their time. These would get an education without a teacher.

(2.) A small fraction at the other end of the class who are dull, or stubbornly idle, or both. These do not wish to learn. As a rule, they are beyond the ordinary teacher's aid. They enter not into the temple of knowledge themselves, and them that are entering in they hinder. But there is another class.

(3.) The great middle section between these extreme classes, and by far the most numerous. This comprises those who are hopeful material. They can be stimulated, taught how to study, and trained to habits of independent application.

In any church these corresponding classes are found of those who are able to set themselves at work, always a small, but invaluable element; of those who are not willing to work, whether competent or not, also few in number; and thirdly, a class between these comprising by far the largest element in the average church.

The first class does not need help—those in it are helpers. The second class is beyond reach. The advent of a worker from this class is like a resurrection from the dead. The third class needs to be shown its work, and set to it; but it is wholly of hopeful material. It is the class of the average man. Those in it can be aroused and taught, and trained to become independent and efficient Christian workers.

3. We should stimulate spiritual vision. In training the disciples, our Savior studiously aimed to arouse them to lift up their eyes and look upon the harvest field. The lifting of the eyes is a great experience. Whoever would have the heavenly vision must have this experience. Naturally the eyes of Christians are cast down or lifted too high. They do not look abroad, across the wide levels of human life.

Frequent sermons should be aimed to inspire interest in Church work. Prayer-meetings should be studiously practical in their direction. The great opportunity of the Sacrament should be used. Taken in connection with the preparatory service, this is our great opportunity for stimulating spiritual vision and inciting to Christian activity. So the Savior used it. So should we. The Church is there assembled in fullest numbers. The heart is tender, everything favors the appeal. "Lift up your eyes and look upon the fields." Christians will always be found to respond to clear, tender, stirring, practical presentations of Christian duty. The awakened Christians will come and ask us: "What shall we do?"

4. We should avail ourselves of the powerful contagion of example. The pastor is not alone a preacher. He is a leader, like our Savior, to instruct and inspire by his own work of busy hands and feet. We are liable to two errors. We may say: "I can preach. Let me put my strength upon my sermons. Let others plan, and develop church activities. I cannot come down." Such a minister is not Nehemiah on the wall. He is Zaccheus in the tree. "Come down," all the example of our Lord calls to him. Or one may say, "I prefer to work in my own way; to do what I see to be done. I am willing to work hard, but I haven't the talent or the patience to train others." Of the two men, this latter is the better type. He makes a mistake. But his example will be valuable. It will stir some hearts.

In the Apologia of John Henry Newman is a noble passage, in which he assigns as one of the reasons of his going over from the Anglican Church to the Church of Rome, his observation of the work of the Church of the early Christian centuries. "In her triumphant zeal," thus he writes, "in behalf of that primeval mystery, to which I had been so devoted from my youth, I recognized the movement of my spiritual mother. *Incessie patuit deus*. The self-conquest of her ascetics, the patience of her martyrs, the irresistible determination of her bishops, the joyous swing of her advance, exalted and abashed me." The great example led him to lift up his eyes. It fired his heart. So, with the less striking materials of our example, can we fire Christian hearts with a burning zeal of service. The pastor who would stir the flock to the point of enlistment in work, must be able to say with our Savior: "I work." "Follow me."

5. We should make a well-considered plan. Nowhere is organization more needful and useful than in religious work. Analyze carefully. Determine the many kinds of work involved in the purpose of the Church and adapted to all the varieties of talent at disposal. In planning, observe the law of economy. Do not attempt too much. It is very possible to treat organization unwisely. Thus some organizations are hindrances. They are showy but burdensome. They should be boilers, and they are barnacles. By wise organization,

these results are secured, viz.: discipline, thoroughness, economy, concert, contagion.

An organization of great practical excellence has been in use for many years in a well-known church in one of our smaller cities. It is called the Committee of Work. It is a plan aimed to group in one central organization all the work of the Church in such a manner as to move the entire Church to working co-operation. In early autumn a Sub-committee of the Church (Standing) Committee is appointed to prepare a plan of work for the ensuing year. This committee decides what lines of work it will recommend to the Church to prosecute. It agrees upon the nominations of a large body called *the Committee of Church Work*, and consisting of a minimum membership of thirty persons. A third of the membership is changed every year. This plan and list of nominations are reported to the Church Committee, and by them recommended to the Church. With or without change it is adopted. Early in October the Committee of Work organizes, with Chairman and Secretary. It divides itself into Sub-committees for all the different kinds of work. These Sub-committees also organize with Chairman and Secretary. The plan is now put in operation. It is understood that it is the chief function of the committee not to do the work entrusted to it, but to stir the Church to do it. It is only a stirring instrument. It is also understood, and this feature is of the first consequence, that, representing the Church, it may call laborers into the field. It has the divine authority to lay hands on Christians standing in the market place and send them. Its operation has been remarkably successful in enlisting and training workers. This is simply an instance of a method which has been thoroughly proved, and which, from its success, may be named one of the best.

6. We should aim at early enlistments. Children should be called into service, and trained to do such kinds of work as are within the range of their powers. The Romish Church understands this. So do the Boodhists of Japan. On feast days the Boodhist priests provide an unlimited supply of drums for all comers. Then you may see boys and girls rolling and beating these, *con amore*, within the temple enclosures. Thus they are enlisted. The reason why many persons do not respond to calls of the Church is that they were not enlisted early enough. They have lost flexibility. Young Christians will usually respond to the call of the Church. And this, in proportion to the exacting nature of the service. We have not been as wise as our own fathers in some things. They laid responsibility upon boys and girls in the home and in the Church. Boys of twelve took the helm of a ship. Girls of twelve took charges in the house. Boys and girls of sixteen were hired to teach school; were made superintendents of Sunday-schools; and men of thirty, and even twenty-five,

were set apart in the office of deacon. In our larger churches, especially, we tend to a surprising conservatism. We treat men of thirty, and upward, as if they were boys too young and inexperienced for the trusts of the Church. In this way we overburden the older members, and lose our opportunity with our best material—the youth from twelve to forty.

7. We should attempt more in the coupling of workers. If possible, a worker of experience with an apprentice, or two apprentices. The Savior, as a rule, coupled the disciples. Two are better than one. There are advantages in having two work together, visit together, pray together. Comradeship makes easy what looks, and is, formidable for one to attempt alone. Send the workers forth to mission Sunday-schools, to district visitation, to neighborhood prayer-meetings, two and two. Let Paul take Barnabas, or better still, Mark or Timothy or Silas.

8. We should show appreciation of good work, of poor work, of work done, of work attempted. In entering heaven, the faithful are to hear "Well done," as a part of their welcome. It will not hinder the work to have heaven begin below. We need more in all our churches of the heaven of appreciation. What a power encouragement has in the teacher's work in family training! A mother was at her wit's end with one of her boys. He was irritable, unfaithful, unmanageable. She could not depend upon his obedience. She took little comfort in him. She was afraid that he would make a wreck of his life. She prayed much over him. The suggestion came to her mind one day: "Try encouragement! You have faithfully tried every other method." She tried encouragement, almost against her conscience. She said, "Well done" at the first dubious opportunity. The result surprised her. The new course, within a few months, brought a complete change in the boy. He became a splendidly capable man. Encourage the pastor, the superintendent, the teachers, the sexton, the faithful supporters of the prayer-meetings. Encourage the old soldiers. But, especially, encourage the recruits. One of the very best methods of getting members to work is, to promote the heavenly atmosphere of generous appreciation. One valuable influence of the Home Concert is to stimulate the Church to appreciate its own workers. Many are familiar with this meeting. Some may not be. It is a symposium over church work, for reports, prayer, mutual encouragement, friendly criticism, for questions. It may be held occasionally or regularly. It elevates church work. It places it before the people in intelligent summaries. It makes the prayer-meeting a recruiting station. We should talk a great deal about our work, and preach a great deal, and pray a great deal. This makes it familiar and inspiring.

9. We should be content with moderate results. Though the hope-

ful element of the Church, from which our recruits are to be drawn, is the largest of the three into which we have classified it; we must be temperate in our expectations. We shall not enlist all of this fraction the first month, or the first year. Long since I learned this lesson, which has helped me to much pastoral peace of mind, viz: that, if a well-matured and well worked plan results in the addition to the force of one good worker within a year, it pays. In some years we may secure but *one* good recruit. We may get many recruits, but poor ones—such as the Western pastor had in mind when speaking of the membership of his charge, in respect of talent and efficiency, he said: "We are strong in numbers, but poor in folks." It is unprofitable, as has been already remarked, to meditate on this state of things overmuch, and much is overmuch. "Use what you have," is our rule. In some years God will give many recruits. We will do wonderful things with the unpromising boys. Plans will be tried, and will fail. Renew them, modify them. Try again. Look kindly on the plans of the people. Foster their tendency to originate plans. *Esprit de corps* is a wonderful stimulus to Christian work.

10. We should promote revival. Revival is a spiritual condition of the Church which makes it teachable and flexible; in which attempts are feasible which at other times are impracticable. Men and women can be reached who, in ordinary times are inaccessible. It is a time when the kingdom of heaven comes with power; and all true Christians awaken to a new sense of the work in which we are engaged in undertaking to set up this kingdom of God on earth. The Church becomes wonderfully flexible. The members become responsive. In this benign atmosphere we can inaugurate new plans with exceptional hopefulness, and engage workers with exceptional ease. Then the people have a mind to work. The Church which has most of the spirit of revival is the busiest Church. If revival were continuous, the question which we are now discussing would fill a much narrower space in our counsels. This point gathers all that is valuable in these which precede it. Wise is the pastor who promotes revival, seeks to make it a characteristic and habitual experience. He will see a responsive Church. His plans will be welcomed. The children will come, the youth will come, and the men and women, they will enlist. They will work and bear fruit. They will magnify their office. A revived Church, with a wise leadership, will inevitably secure these two things; the best methods and an ample supply of good workers in every department of its service.

IV.—WHAT CAN THE MINISTRY DO TO PURIFY OUR POLITICS?

BY HOWARD CROSBY, D.D., NEW YORK.

THERE is an idea common to the worldly mind, as shown in the newspaper press, that the Church is a sort of police arrangement to busy itself with poverty and crime, and provide for every form of distress. Some Christians who are readily led by the newspapers, are foolish enough to foster this idea. It is this notion put into operation that made the church of the early centuries grow into a political power of gigantic magnitude, by which transmutation it became fearfully corrupt and cruelly tyrannical. The Church, as Christ made it, is a spiritual body designed to preserve and nourish its own spirituality, and to convert unbelievers to the Savior. Its high province is to hold and hold forth the truth of God in Christ. As true believers in Christ are generally despised and oppressed by the world, the Church is to look after *its own* poor and needy ones, and to make due provision for their wants. This is all the relation that the Church, as an organization, bears to the poor.

But the doctrines of Christ are doctrines of love and helpfulness toward all men, and hence the individual Christian is to seek every man's good. To this end, he can and ought to unite with others in benevolent enterprises, and show practical kindness to every form of need. But the Church organization has nothing to do with this. If, as an organization, it takes hold of public affairs outside of its own limits, it inevitably loses its spirituality in secular work, and as invariably becomes a political party, either to be crushed or to become a tyrant. Pastors, elders, deacons, church councils, presbyteries, synods, and all other church governments, must confine themselves to their own spiritual fields, if they would remain pure and true to Christ. It looks very pious for a church to run itself out into committees and meetings for the poor in general. And the public will applaud, but a church which spends its strength in that way will have very little spiritual life. It will reduce the Gospel standard of piety, which demands a holy life, to the care of the poor, which the church can attend to at the same time that it upholds theatres and fashionable follies. Why are we to have the world tell us what piety is? A true piety is in the communion of the soul with God, and the religion that flows from such piety will necessarily visit the widow and the fatherless. But if visiting the widow and the fatherless (or rather having them visited by paid agents) is made the core of piety, then communion with God will be neglected, and the man will not keep himself unspotted from the world.

There is an enormous amount of error afloat on this subject, simply

because Christians go to the world to know how they ought to live, when they should go only to God's word, where they will find that the soul's relation to God is the first and main thing, and that the Church is the spiritual household of faith, the fruits of which faith, in doing good to every one as we have opportunity, are to be seen in the Christian individual life. But the doing of good to certain classes is not to be considered the main thing, nor is it to be a substitute for vital union with God, nor is it a *church* duty in any way, but a *Christian* duty, in which Christians are free to act with any one in or out of the Church. I have given these thoughts as preliminary to answering the question at the head of this article, "What Can the Ministry Do to Purify our Politics?" In accordance with these thoughts, I reply:

1. *The ministry as such have nothing to do with politics.* They are ministers of the Church of Christ, not of the nation, nor of the world. The nation and the world have no more claim on them as ministers than they have on the presidents of banks or the head-masters of schools. Their function is to minister to God's people—if pastors, then to the special flock that each is called to tend. Before the nation and the world, the minister is simply a *man*, a Christian man, bound to use his influence as any other Christian (no less and no more) for the good of all. Putting the clergy (as they are falsely called) into the secular government as clergy, as the Papacy did wholly when it had a temporal kingdom, and as England does partially to-day with its lord-bishops in Parliament, is an enormity calculated to do evil, and only evil, both to Church and State. It is putting two things together that have totally different aims and totally different functions, and hence, friction, collision and destruction are necessary consequences. The Church has as its aim the conversion of men to God and the up-building of God's people in their spiritual lives, and its function is to use the divine means to this end. The State has as its aim, the preservation of the persons and property of men in this world, and its function is to pass laws and enforce them that will achieve this object. The spheres of operation are dissimilar. There is a point of contact between them, it is true, but that point of contact is made by the *individual*. It is the individual Christian who can promote the preservation of persons and property by good laws. The Church has nothing to do with this. The individual Christian can do this, as a *man*, but the Church is not a man, but an aggregate of men in a spiritual capacity, having no earthly functions. Hence our proposition that the ministry as such have nothing to do with politics.

2. *The Ministry can instruct their people in their duty to promote righteousness as individuals.* A faithful setting forth of Christian duty at the polls, not to vote for this or that man, but to vote conscientiously as before God, and to make the use of the franchise a solemn

duty to be prayerfully performed, is a part of the minister's function, when he is teaching his people how to live on earth as representatives of God's truth. If a minister goes beyond this, and, as a minister, advocates a special political course on which good men differ, or a special candidate, when there are several, he is using his spiritual position carnally and degrading the ministry. He may, as a man and citizen, when great causes are at stake, exercise his liberty and advocate the righteous cause and what he believes to be the righteous man, but he must keep this matter clear from his church duties. He is not to drag the Church into his private views, however important and intense they may be. His pulpit is not for politics of any kind, nor is his pastoral work to propagate his political views. And because many will not discriminate between the man and the minister, he is to be careful in regard to his liberty as a man to advocate causes and men. He ought to do something in this way—it is his duty as a citizen, which he has no right to lay aside—but he must do it prudently, and ever with an eye to the preservation of the spiritual character of his office as a minister. It is a bad thing for a minister to be counted a politician. He makes a poor minister and a poor politician. A minister may be patriotic and public-spirited, and yet not compromise his holy office. He will never be a partisan while he urges his people to use their influence for the purifying the politics of the State. He is in the world, and is to instruct his people as to their conduct in the world, and their relation to the State cannot rightfully escape his attention.

3. *The ministry can place clearly before their people any gross injustice or glaring wickedness in law or its administration, which calls for Christian action.* They can concentrate and systematize thought about it, so as to suggest a plan of activity, which merely a vague notion could not bring about. People generally are so immersed in their secular vocations that they only desecry an evil and groan over it, but do not take time to examine its character and causes and discern its cure. The minister accustomed to deal with such matters, and not having secular affairs to absorb him, can more readily digest the subject for his people and guide them to the activity of reform.

In this, again, the minister is to be careful lest he take up a doubtful cause. The case must be a clear one. It may be cruelty to children, or cruelty to animals, or the protection of evil houses, or the shielding of law-breakers, or any matter regarding the right and wrong in which there cannot be a question. If the laws or the law officers plainly are guilty of these outrages, then it is also plainly the duty of the minister to speak plainly to his people about it that they may act plainly in the matter. A minister's common sense should tell him where the boundary line is here, beyond which he would be only a partisan and not a Christian minister. And if a minister has not com-

mon sense to discern this, the sooner he leaves the ministry the better.

I end, as I began, with an earnest protest against political preaching and political preachers. They mingle the Church and the world to the sad detriment of the Church, and without the slightest good to the world. Instead of leading the soul upward to the holy contemplation of Christ, they lead their hearers into the dust and turmoil of political factions, where the soul becomes smirched and loses its power to rise to heavenly contemplations. And I also protest against the flimsy newspaper doctrine which reduces religion to economics and makes the Church merely a benevolent society. Bringing the Church thus down to their level the glib writers presume to instruct it and to give it their approbation or condemnation, as the case may be.

Ministers and Churches that listen to such nonsense and are moved by it disgrace themselves. What is the Church of Christ that it should go to the world for guidance? Has Christ, its guide and Savior, abandoned it? Has the Holy Spirit, promised by Him, failed? Has the truth left the Church and taken up its residence in the editors of the journals that publish prize-fights and licentious advertisements? Away with this foul blot upon God's Church! As our Savior drove out from the holy precincts of the Temple the changers of money and those that bought and sold, so let us, in his holy name, drive out from the Church this carnalism that would secularize all holy things and would guide divine matters by the grovelling expediences of the selfish and greedy world. Let the ministry hold high and fast the standard of Christ's cross, which means pardon and renewal to every sinner that repents and trusts in His atoning sacrifice. Let this be the first and main work of the Christian ministry, and from this, as a source, let the life of both minister and people be fitted to discharge the personal duties which belong to them both as men and citizens. So will the ministry best work to purify our politics and to serve the State.

V.—CHRISTIANITY AND MODERN CIVILIZATION.

BY D. S. GREGORY, D.D., MORGAN, MINN.

IN his Introduction to the Third Edition of that somewhat remarkable, and certainly very dogmatic, book, "The Creed of Christendom," the essayist, Mr. W. R. Greg, gives expression, in question, to a quite prevalent form of the current skepticism. "Are we yet Christians? is the momentous question of the day, which is being asked everywhere in a variety of forms." And again: "It is asked not only, 'Are we Christians?' but, 'Can a Christian life be lived out in modern days?' 'Can we, and ought we to, regulate our personal and social life according to the precepts of Christ?' 'Is Christianity, in very deed and as nakedly preached and ordinarily taught, applicable to modern society and extant civilization?'" Mr. Greg concludes that the "creed

of Christendom" of to-day is antagonistic to the primitive Christianity, and without shadow of warrant in the teachings of Jesus. He adds: "I recognize more and more—what I believe to be generally admitted now—that the articles of faith, the sententious dogmas, the 'scheme' of salvation, which have usurped the name of 'Christianity' and 'the Christian religion,' originated almost wholly with Paul . . . who thus transformed the pure, divine religion of his crucified Master." In short, the Christianity of orthodox and evangelical Christendom is an effete superstition which, as Theodore Parker might have expressed it, deserves to be "exploited" from the face of the earth. It is in antagonism with modern civilization and the best interests of humanity.

History and reason take issue with this pretentious dogmatism and affirm that modern civilization, in its highest form as Christian Civilization and as it dominates the enterprize and progress of the ages, is the direct and legitimate outcome of orthodox Christianity. It owes nothing, save stimulus to defend from attack, to Strauss and Renan and their like. It does not even owe this to *them*, for nothing has been further from their intention than to benefit the cause of Christ.

I.

There is no escaping the patent fact of the complete revolution in the character of the civilizations of the world since the beginning of the Christian era. Between the ancient and the modern the contrast could not possibly be greater. Guizot, in his "History of Civilization," has summarized the differences. A remarkable unity characterized the ancient civilizations, though their results were so very different. In Greece the unity of the social principle led to a development of wonderful rapidity; to the most brilliant career of antiquity; to a decline and exhaustion as rapid as the development. In India the one principle resulted in social monotony; in a perpetuated but fossilized existence. One exclusive power resulted in making them all, and almost equally, despotisms, crushing out all true individualism. On the contrary, diversity has characterized the modern civilizations of Christendom. Two sets of forces, the social and the individual, have entered into all the development, and the law governing the unfolding of both society and the man has been the law of conflict among elements almost innumerable, and of progress ever increasing in freedom, aiming at perfection and resulting in permanence. The tendency of the individual has been always toward a larger freedom and power; that of society always toward making the world a larger and safer theatre for the free activity of the individual.

This revolution has confessedly been the slowly maturing product of the nearly nineteen Christian centuries, for most of which time Europe has been the almost exclusive scene of the development, and the history of it has been the history of Modern European civilization. The stages of its progress have been clearly marked out by Guizot, as

those of the gathering of the elements and forces, of their combination in the modern nationalities, and of the resulting development. The first ended with the opening of the Crusades; the second with the beginning of the Reformation; in the third the forces at work, after being mainly confined to Europe for two centuries and more, have within the last century or two reached out round the world and made this modern civilization the controlling element on the globe.

The progress of Christianity and that of modern civilization have thus clearly been synchronal. Or rather modern civilization has followed upon the progress of Christianity. Now what has been the real inner relation of the two? Orthodox Christian writers have universally taken the ground that it has been that of cause and effect, the civilization having been the outgrowth of the divine forces at work in Christianity. Dr. Storrs' able work, "The Divine Origin of Christianity Indicated by its Effects," is a most elaborate presentation of this view. Yet a captious and splenetic critic pronounces the book a specimen of "unreal reason," a case on a large scale of the logical fallacy known as *post hoc ergo propter hoc*. It is the mistaking of an antecedent in time for a cause, and of a concomitant or subsequent in time for a consequent or an effect. Is this the real state of the case?

So far is this from being true that, on the contrary, it may be shown that the essential elements of modern civilization are those of orthodox and evangelical Christianity. These elements may be embraced under theistic, individual and social.

Modern civilization rests upon a new conception of God and his relation to man and the world. This has been introduced and maintained as a revolutionizing force by Christianity, of the orthodox view of which it is an essential. The teaching of Jesus Christ introduced into the world, in place of the atheistic and pantheistic tendencies of antiquity, the notion of God, as the infinite personal Spirit, at once immanent and transcendent in the universe, the Creator, Ruler, Father and Judge of mankind; as the Son becoming incarnate in Jesus Christ and working the redemption of a sinful and lost world by his obedience and sufferings; as the Holy Spirit dwelling among and in men as the great transforming spiritual power, the source of light and progress. On the religious side these are the essentials of modern civilization, as they are the central theistic elements in the faith of orthodox Christianity. They have lifted the modern immeasurably above the ancient.

Modern civilization rests upon a new conception of the individual man and his dignity, duty and destiny. The new conception of God may be said necessarily to carry with it a corresponding new conception of man. Man is a spirit, created in the image of God and gifted with immortality. To the fatherhood of God answers the doctrine that the members of the human race were originally the children of

God, and constitute a universal brotherhood. The love of God in redemption, manifested so conspicuously in giving His only begotten Son to die for the salvation of a lost and sinning race, emphasizes the Divine estimate of the value of the human soul while opening the way for fallen men to become again the "Sons of God." Add to this the call of man to become a co-worker with God in the evangelization of the world, and the exceeding great and precious promises whereby he is made partaker of the Divine nature, and assured of an eternal destiny of blessedness with God, and the immense uplifting power of Christianity becomes manifest. On the individual side, these are the essential forces that have made modern civilization, as they are the essential truths of orthodox Christianity concerning man. Christianity is the basis, and the only basis, of the ideal modern manhood.

Modern civilization rests upon a new conception of the duties of men to one another in society. Witness the influence in the changed position of childhood, of womanhood, of servitude, and of the unfortunate classes in general; in the moral life of the family and the community; in the system of international law and intercourse; in the ever-increasing intellectual alertness and enterprise of Christendom; in the missionary movement that is revolutionizing the heathen world, and in the ideals and hopes of progress that now dominate almost half the inhabitants of the globe. All these are not simply concomitants of Christianity; they are the practical social principles of Christianity wrought into the life of the globe. They are the legitimate outcome of the Christian doctrines of the personality, spirituality and fatherhood of God, and of the divine origin and dignity and the universal brotherhood of mankind.

Looking at the subject from another point of view and applying another of the methods of induction, it will readily appear that the Christian development exactly measures the rank of the civilization of the nations of the earth. Where the Christian religion is absent the civilization is absent or is of the ancient type with its unity, monotony, despotism and despair. Witness China, the native States of India, the Mohammedan nations. Where the religion of the Divine Master bears a low or impure form, the civilization finds the same level. Witness Russia and the Roman Catholic States of Europe and America. Where it reaches the full height, and all its theistic, individual and social principles are given full play, the civilization is at its highest, and the human development and life have the largest power and scope. Witness Germany, Great Britain and the United States. By the inductive methods of difference and of concomitant variation the conclusion is therefore inevitable, that the Christianity is cause and the civilization effect.

Orthodox Christianity claims and accounts for the elevated and beneficent elements of modern civilization; but the skeptic would

have it credited with the evil and malevolent elements as well. He emphasizes the fact that "the worst wickedness on the earth has been wrought ostensibly on behalf of this religion, by those who have been held its disciples and advocates." This is undoubtedly true; but while these things have accompanied Christianity and been perpetrated in its sacred name, they have not been *of* it, but entirely contrary to its nature and spirit. In short, the argument for our proposition is completed by applying to these phenomena the fourth method of induction, that of residual variation. These evils are not the outcome of Christianity; but Christianity reveals and warns against the forces of which they are the products. The wicked and depraved condition of human nature and the malevolent influence of the "powers of darkness" constitute the sufficient cause for the evils which fill the world. In the tremendous struggle for Man's soul of which this world has for these ages been the scene, what else could have been expected? The departures from a right and ideal development everywhere in Christendom have been such as to point the philosophic observer and historian to the true sources of disturbance, as infallibly as the perturbations of Uranus pointed the astronomers to the planet Neptune. The evil is in the world; Christianity clearly revealed and emphasized its existence and predicted its effects; the course of evil in the history of Christendom has been simply the verification of that prediction and the completion of the proof that modern civilization in all its beneficent and ennobling elements is the natural product of Christianity.

II.

What then is to be done with the proposal of the select and cultured few, that in the interests of humanity we cast away the creed of orthodox Christendom as the errors of a perverse Paul and a corrupt Church, and accept their invertebrate and ghostly creed instead? Ought we to accept Mr. Greg's shadowy substitute for the old faith? Shall we accept as so far the sum of Christianity what is left after "the marvelously painstaking, conscientious and minute investigations" of the so-called Books of Moses by Bishop Colenso; or what is contained in that "most essential contribution to a faithful, and rational, and adequate conception of what Christ was, and did, and taught, which the nineteenth century has given us,"—M. Renan's *Vie de Jesus*; or the outcome of Professor Seeley's attempt, in *Ecce Homo*, to create out of the moral consciousness of the author and the sum total of the traditional materials before him, a complete and consistent picture of the ideal Christ, whom history has left so dim and whom theology has so distorted; or with that most dogmatic of dogmatizers against all dogmas, Matthew Arnold, casting away the *aberglaube* shall we rest content to substitute the "everlasting stream of tendency" for the living God, and the "sweetness and light" and

"sweet reasonableness" of the old Greek for the strong, rock-rooted virtues that spring from the Christ of Christendom? Or, ought we, with Strauss & Co. to go further and part with even the shadow of Christianity, lest we should longer stand in the way of the peace and the progress of the world? Modest men are they all; most modest of all, Mr. Greg, their trumpeter. Were Mr. Keely to propose to substitute his new and mysterious "motor" for the universal power of gravitation he might be thought almost equally modest. There has never been a day since Christ came when such overtures were less likely to be entertained with any respect, by those upon whom instrumentally the power and permanence of our modern civilization depend. Various and cogent considerations prevent all sober thought of it.

It has been seen that Christianity in its orthodox doctrine and development contains the only elements that can furnish adequate and permanent inspiration to true nobility and progress, individual and national. What would be gained by throwing away these and accepting what is offered in their stead? Taking the characters formed on the basis of the old and new, as the test, can Great Britain afford to part with her Earls of Shaftesbury, and John Miltons, and Sir Isaac Newtons, and Gladstones, for a generation of John Stuart Mills and Matthew Arnolds, and Professor Huxleys and Bradlaughs? Can the heathen world afford to exchange Livingstones for Colensos? By everything in which the highest type of Christian man is superior to both the Pagan and the Neo-pagan, wise men must decline to make the exchange. Principal Martineau has well said of God the Revealer, "the Father of lights," that "the exhibition of Christ as His moral image has maintained in the souls of men a common spiritual type, to correct the aberrations of their individuality, to unite the humblest and the highest, to merge all minds into one family—and that the family of God."

It can moreover readily be made to appear that Christianity as a civilizing agency has shown vast, almost limitless, powers of development and adaptation. Having the foundations in a firm trust in God hope never fails it. Receiving its armor and provisions for the conquest of the world directly from God it has always the assurance of victory. According in its principles with the divine government of the world it meets all cases and conditions of mankind in all ages, adapting itself to all needs of all classes, and showing itself equal to all exigencies that arise. Entering as an essential part into God's great plan, it unfolds and enlarges with the unfolding ages, showing itself always in the lead of the best and truest human progress. As Martineau has again said: "The thorough interweaving of all the roots of Christianity with the history of the world on which it has sprung, is at once a source of its power and an assurance of its divine-

ness." It would be consummate madness to think of substituting any of the pigmy schemes of small but conceited men for this great agency of God.

Once more, it must be apparent to discerning men that the hold of orthodox Christianity upon the world is stronger to-day, and its influence greater, than ever before. Christianity in shaping modern civilization is at present beneficently affecting the character, progress and destiny of 700,000,000 of the inhabitants of the globe, while hourly enlarging its sweep of influence and promising to dominate all the races in the coming century. It is manifestly the mightiest factor in human history, swaying the world by its moral and spiritual forces as it has never done in the past, being at once the source of all the highest inspiration and most powerful impulse to the noble conception, character, purpose and achievement that lift this age above all other ages. Christianity will not be exchanged for the conceit and inebriated logic of Strauss and Colenso and Renan *et id omne genus*. For them to claim that it is being done is as absurd as the claim of a drunken man that the dance in his own little brain is the whirl of the universe.

In fine, Christianity, in making modern civilization what it is, and in inspiring it with continually enlarging hope and enterprise and achievement, has assuredly shown itself to be from God. Other religions are local; this is universal. Other religions wax old and become *effete*; this is ever old yet ever new, ever of the eternal past in its sources and roots but ever young as the morning in its unwasted strength and efficiency. Always with the same essentials, it produces forms of civilization endlessly diverse, making modern life and history correspondingly rich and full. With its self-developing, self-resurrecting power, it shows itself able, not only to maintain its existence, but also to take up all the forces that oppose and attack and transform them into energies of its own, and make them agencies in its own progress and enlargement. Its past history is the assured prophecy of its future universal sway. As was said of Zion of old: "God is in the midst of her; she shall not be moved."

And so to the question, "Am I a Christian?" the noblest millions all over the globe gladly respond in the affirmative, finding in their very failures a renewed inspiration to increasing fidelity and devotion to the cross. To the question "Can we, and ought we to, regulate our personal and social life according to the precepts of Christ?" the life of the living Church universal, as it molds the diverse races and pushes its conquests from nation to nation in revolutionizing the world, is a sufficient answer. Evangelical Christianity is neither dead nor dying. It is still the only and the assured hope of our modern civilization which is as likely to outgrow it as the earth is to outgrow the need of the sun.

VI.—A CRITICISM ON PULPIT ELOCUTION.

BY A PROFESSOR OF ELOCUTION IN AN ACTORS' SCHOOL.

Of the three places where we hear most public speaking and reading: our courts of law, our theatres, and our churches, the place where we hear the best elocution is the first, and the place where we hear the worst elocution is the last. The reason we hear the best elocution in our courts of law is because there the speakers are most occupied with the thoughts expressed by the language they utter, because there they are most in earnest, and because there they address themselves most to the intelligence. Mere sound produces its effect on the feelings, while reason alone reaches the intelligence.

He that habitually addresses himself to the feelings of his auditors, is sure to become artificial, while he that habitually addresses himself neither to the feelings nor to the reason of his auditors, is sure to become monotonous, and, indeed, is in great danger of becoming a mere mumbler. In Methodist pulpits, we find the best examples of the first class of speakers; in Episcopal pulpits, the best examples of the second.

No man's delivery can be wholly bad if he have thought to utter that is worth the uttering, if he be master of the thought—it may not always be his—and if he be intent on impressing his auditors. The extemporizer is generally more effective than he that speaks a lesson conned, or speaks from a manuscript, simply because his mind is more fully occupied with the thought as he gives it utterance. I say generally more effective, because it is possible for at least some persons so to cultivate the art of delivery as to be fully as effective in the delivery of a lesson conned as they would be if the whole—thought and language—were their own. For all, however, this requires much study, and for some persons, no matter how much study they give to the art of delivery, skill is impossible. Some of our great players are probably quite as impressive in speaking the language of their parts as they would be if the thought were theirs, and the language came to them as they give it utterance. This accomplishment they acquire by availing themselves of the assistance of the best masters, and by studying nature in her best forms. The most effective speaker of language this country has thus far produced, and one of the most effective any country has ever produced, was, undoubtedly, the late Edwin Forrest, who insisted that he owed even his wonderful voice to culture. Mr. Forrest was one of the hardest of hard students in his art; not a thing did he leave undone that he thought would in any degree improve his elocution. In the matter of pronunciation, for example, he was one of the most correct persons that have ever spoken the English language. Therein it was always safe

to take him as a guide. Nor was he less correct in those things that it is necessary to pay attention to in order fully to bring out an author's thought. His emphasis, his pauses, and the inflections were always just what they should be to make his language impressive.

Miss Charlotte Cushman was another wonderful reader. True, Forrest and Cushman were what the world calls geniuses, but their genius, like the genius of most geniuses, was, in a great measure, merely a genius for close application. The Forrests and the Cushmans are not more indebted to their natural gifts than they are to what they acquire by study.

No man can make language thoroughly effective that has not learned how to do it; that is not studied and practiced in the art commonly called elocution, which Worcester defines as "The manner of speaking; oral expression; pronunciation; delivery; utterance." One writer on the art says that elocution may be simply defined as the intelligent, intelligible, correct and effective interpretation and expression of thought and emotion in speech and action." Another says: "It is the appropriate utterance of the thoughts and feelings presented in written language." A definition I prefer to either of these is this: Elocution is the art of speaking language so as to make the thought it expresses clear and impressive.

Much importance as has been attached to the art by many persons, as far back at least as we have the history of civilization, there is to-day one class of persons, a part of whose duties it is to speak in public two or three times a week, that appear for the most part, to attach no importance to it whatever. I mean the preachers. They, at least many of them, appear to care not a whit whether their delivery is good or bad. There are those that think this comes of the fact that elocution is thought by many to make the speaker or reader unnatural and stilted. I think it may be found in the fact that many preachers are indifferent and are content to discharge their duties in a simply perfunctory manner. If they had the burning zeal of a Paul, or an Ulfilas, of a Luther, or a Calvin, of a Massillon, or a Whitefield, they would do all in their power to make their delivery effective. In the Methodist pulpits, for example, it is too often the fashion to vociferate—rant as the stage calls it—with all the physical energy the speaker chances to possess. In the Episcopal, very many go to the other extreme. There, they go so far in avoiding the vociferation indulged in by their Methodist neighbors, that some of them lose all semblance of being really in earnest. They go through the entire service, sermon included, as though they thought it quite "the thing" to be as monotonous and automatic as possible. The Methodist appears to think his auditors want, and expect, what the stage calls "ginger," so he howls himself hoarse. The Episcopal, on the contrary, appears to think his auditors want, and expect, propriety, alias monotony,

so he gives it to them in a tone that oftentimes is hardly audible. Yet both Methodist and Episcopal profess to have the same mission, to teach the same truths, to be guides in the same paths. It is, or is supposed to be, the mission of both to convince; yet how differently do they go about the compassing of the object in view! And still since there have been men to convince they have been convinced in essentially the same way; and as long as there are any men to be convinced, they will be convinced in essentially the same way. That way however is not the way that fashion has introduced into a great majority of the pulpits of to-day. The speakers we find in these same pulpits, when they are really intent on bringing others to see as they see, are very different in manner from the manner they assume in their pulpits. Then, they talk like men. Then, they are natural. Then, the one leaves off vociferating; the other mumbling. Then, they both leave off intoning. Then, they make a direct, earnest, honest, manly appeal to the listener.

Some speakers, I should observe, resort to vociferation, to clatter, to make up for a paucity of matter. He that has thought to present that he is really desirous to have his auditors comprehend, instinctively avoids drowning it in a sea of sound.

As I have already intimated, elocution is looked upon with disfavor by very many persons. The reason is because the so-called methods are nearly all bad, and because the self-called teachers of elocution, nineteen out of twenty of them, are worse than the methods. Elocution, however, can be taught and taught as successfully as any other art can be taught. But beware, you that would study the art—if there be any such—into whose hands you get.

I have no doubt that if the reading and speaking that is done in our churches, were done really well, from a purely elocutionary point of view, that the church attendance would be well-nigh double what it is. If you want people to go to church, you must interest them, and you can't interest them by hollowing at them, nor by mumbling at them.

VII.—INTERPRETATION OF SOME DIFFICULT TEXTS.

BY HOWARD CROSBY, D.D., NEW YORK.

I wish that you would give me an interpretation of Gen. vi: 6, Jonah iii: 10, simple enough to make it plain to an ordinary mind. Some of my members have great difficulty about those passages, and I would like, if possible, to give them a satisfactory explanation. J. O. L.

Gen. vi: 6. "It repented the Lord that he had made man on the earth, and it grieved him at his heart."

Jonah iii: 10. "God repented of the evil that he had said he would do unto them, and he did it not."

Man was made in God's image. There is, therefore, some analogy between man's spirit and God's. In intellect, will and affections, there are similarities. Hence, anthropomorphism, or the representation of God as if He were a man, is not wholly a sign of something else, but has a basis of verisimilitude. God is

not impassive. God is not a Buddha or a Brahm. He is a thinking, feeling, emotional Being; but in so considering Him, we must exclude all ideas of defect or sin. So when God repents of an act of His (as in Gen. vi: 6), or of a word of His (as in Jonah iii: 10), He does not change His opinion of what the act or word should have been, for that would show *defect* of understanding, but He feels a divine sorrow (such as is implied in "grieving the Spirit") that His design in a certain act is thwarted by man's wickedness, and a divine joy that His design in a certain word is thwarted by man's humble repentance. God's foreknowledge of all this does not militate at all against His divine *feeling* regarding it.

All God's acts and all God's words toward man are by Him conditioned on man's obedience or disobedience. He has thus made man, as a moral and responsible being, the decider of the divine action toward Him.

In Deut. iv: 30, 31, we find the rule of the divine conduct: "If thou turn to the Lord thy God, . . . He will not forsake thee." This He says after pronouncing the divine judgments.

Note on the hardening of Pharaoh's heart. The hardening of Pharaoh's heart is mentioned twelve times in the book of Exodus.

In the 1st, 2d, 3d, 9th, 11th and 12th cases it is said that *God hardened* Pharaoh's heart.

In the 5th, 7th and 10th, it is said that *Pharaoh hardened* his heart. In the 4th, 6th and 8th, it is said that Pharaoh's heart *was* hardened.

God has established laws in mind as in matter. Those laws are as immutable as God. A man can conform to them or resist them. If he resist them, he is crushed. When a man resists God's holy word and will, his heart becomes less sensitive to the appeals of truth, as wet clay exposed to the fire becomes hard. Just as a man exposes his heart to the fire of his selfish passions it becomes harder and less able to be impressed by divine truth. In this way *man hardens* his heart. But as this is in accordance with a divinely ordained law, it is strictly true that *God hardens* the man's heart. It is a judgment of God, interwoven in the very texture of his mental and moral constitution.

The passage in Isaiah vi: 9, 10, quoted six times in the New Testament (Matt. xiii: 14, Mark iv: 12, Luke viii: 10, John xii: 40, Acts xxviii: 26, Rom. xi: 8,) exhibits this same truth.

The rebellious *people made* their heart fat and their ears heavy and their eyes blind, so that they could not see or hear or understand the gospel, according to the fundamental principles of the mental and moral constitution of man, which *God made*.

When God burns my finger in the fire, this does not diminish my responsibility, when I wilfully thrust my finger in the fire, which *He made to burn just such fools as I*.

VIII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. III.

BY REV. ARTHUR T. PIERSON, D.D., PHILADELPHIA.

42. *Bengel Dying.* A theological student reading in the Word of God, to the dying author of the "Gnomon," accidentally falling on the words: "The blood of Jesus Christ, His Son, cleanseth us from all sin;" "Yes, *that is it; that is what I want,*" said the expiring saint.

43. *Suggestive Epitaphs.* At the base of John Howard's monument: "He lived for others." On Robert Raikes': "The fashion of this world passeth away:

but he that doeth the will of God abideth forever." "Miserrimus," on the tablet in an English cathedral, over one of England's richest men, by his own direction.

44. *Samson as a type of Misdirected Force.*

1. Violence of Passion, Lust, Anger, Revenge.
2. Riot and anarchy. Carrying off gates of Gaza.
3. The Foes of the Public Weal. The Lion's carcass.
4. Destructive recklessness. Foxes and firebrands.
5. Slavery of superstition. Grinding in mill.
6. Pulling down Church and State. Dagon's temple.

45. *Friends in Heaven.* Recovering from a slight illness, William Wilberforce remarked: "I can scarce understand why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one." And then, soon after, when his only surviving daughter died, he writes: "I have often heard that sailors on a voyage will drink 'friends astern,' till they are halfway over; then 'friends ahead.' With me it has been 'friends ahead' this long time."

46. *A case of Darwinian Inference!* Men who are very accurate in observation and classification, may be very unsafe in their induction from facts. Witness the following: "In North America, the black bear was seen by Hearne swimming for hours with widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths till a creature was produced as monstrous as a whale!" The Origin of Species, p. 165.

47. *Enduring Possessions.* Stelpo, the philosopher, escaping a conflagration that overwhelmed wife, children, home and property, was asked, what he had lost. His reply was: "All my treasures are with me: justice, virtue, temperance, prudence; and this inviolable principle: not to esteem anything as my proper good that can be taken from me."

48. *Vanity and Vexation.* Alexander, at the summit of success, sighing for more worlds to conquer. Xerxes, sated with pleasure, offering a reward to any one who should discover or invent a new mode of gratification. Constantine, outlining on the ground with his lance, the figure of a grave, and saying, "In a few days, that will be all my empire." Saladin bidding a herald lift a shroud upon the point of his spear, and proclaim, "This is the end of the glory of Saladin the great." Charles V., victor in fifty battles, conqueror of four kingdoms and eight principalities, retiring in disgust from contact with the glitter of all this glory.

49. *Madame de Pompadour,* the most brilliant woman of the court of Louis XV., confessed: "I am always gloomy, and often unreasonably. The king's kindness, the regard of courtiers, the attachment of my domestics and the fidelity of a large number of friends affect me no longer. I have lost relish for all that once pleased me. I caused my house at Paris to be magnificently furnished; that pleased me for two days. My residence at Bellevue is charming; and I alone cannot endure it. In a word, I do not live: I am dead before my time."

50. *Zoroaster's followers* were enjoined periodically to quench the fires burning on their hearths, that they might rekindle them with coals from the Sacred fires in the Temple of the Sun, and so be frequently reminded that fire was the gift of heaven. What an illustration of our need of frequently resorting to God, for the gift of the saved fire which alone supremely qualifies us to preach the gospel and win souls.

51. *The Indian archer* takes great pains to secure an arrow that is absolutely straight. He cuts from the best trees the green branches, strips off the bark; and while yet full of sap and tender, he suspends them from the living limbs of the tree, and hangs from their lower end a very heavy weight. There he lets them hang to straighten the branches and take out of them the "kinks." May not

some of the afflictions of God's Saints be meant to take out some of the "kinks?"

52. *Themistocles*, who led the Greeks in the famous naval battle of Salamis, unaccountably to his troops delayed the engagement. It was expected that he would avail himself of the early morning hours; and when what seemed the golden opportunity had gone in inactivity, there were not a few who were ready to suspect him of being a traitor to his country. But he was *waiting for the land breeze* which he knew would begin to blow at nine o'clock in the morning. He proposed to harness the very winds to his war-galleys, and make them waft his boats to sea, and so save the strength of his men for the fighting. And so those who would have been only rowers, became warriors. Blessed is he who waiting for power from on high, thus finds himself able to use in the proper work of God, energies that would be otherwise exhausted in secular employments!

53. *At Waterloo*, the English troops, obeying orders, fell on their faces for a time, and let the hot fire of the French artillery pass over them; then they sprang to their feet, and rushed to the thickest of the fight and beat back their foes. The Lord wants His people flat on their faces, before they attempt to meet the great crisis of life.

54. *Infidelity*. A thoughtful scholar said that "for years he had read every book he could find that assailed the religion of Jesus Christ, and should have become an infidel *but for three things*." First: "I am a man. I am going somewhere. To-night I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind." Second: "I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream." Third: "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

A London clergyman met with an infidel who "wished all the churches were swept from the land, beginning with Spurgeon's." "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?" was the clergyman's reply. The silence following the question was very expressive.

55. *Secularism begetting Atheism*. A recent incident in the Paris Municipal Council illustrates the canker of atheism. The council has control of the public schools, and has prohibited instruction in religion. The national schools are conducted on a purely secular basis, to preserve Catholic children from Protestant teaching, and the reverse. But the Paris council discovered a text-book in use which had the *audacity to recognize God*. Here is an extract from this "First Reader":

"Q. Towards whom have you duties?"

"A. First towards God."

"Q. Do you think of loving Him and thanking Him? Children, there is some one who is better to you than your mother; it is He who gave you this good mother; it is He who gave you all things; it is He who made this earth upon which we live; it is God."

"A. I know nothing; but I should like to learn, to become good, to love God with all my heart, etc."

"Upon the reading of these passages the Council shouted 'Blasphemy,' and an order was passed banishing the book from the schools, and forbidding parents to possess copies, under heavy penalties. But this was not all. One of the most influential members of the council declared with great heat that there was no fixed system of morals, since immorality varies according to human ideas, and therefore the 'teaching of morals as a science must be banished from the school curriculum.'"

SERMONIC SECTION.

THE HOURS OF REFRESHING IN
EARTHLY LIFE.

BY CHARLES ERNEST LUTHARDT, D.D.
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SITY PREACHER AT LEIPZIG, GERMANY.*

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias, etc.—Matt. xvii: 1-9.

It is a remarkable story related here, one into which we transport ourselves with difficulty. There is something in it that is foreign to us. Suffering we understand; that is human; but glory like that depicted here is beyond our comprehension. And yet, like everything else in the gospel, this too was written for our instruction and encouragement. Let us also accompany the Lord up this mountain, and sit with the apostles at His feet.

The hour we are permitted here to witness was unique in the life of Jesus. He experienced many an hour of sadness in His earthly career, during His ministry, and still more when His period of suffering drew near. But He also had His hours of refreshing. Once we read, "in that hour Jesus rejoiced in spirit," and said, "I thank thee, O father, Lord of heaven and earth" (Luke x: 21). They were rare, nevertheless, He had such hours. His darkest hour was in Gethsemane, His brightest, during the transfiguration on this

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mount—to refresh Him just before taking the path that leads to His suffering.

It is so in our pilgrimage. We are led through many a trying, many a dark hour, and our life, as a whole, is trouble and toil; but hours of refreshing are sent to strengthen us to keep on in our journey.

Let me speak of THE HOURS OF REFRESHING IN EARTHLY LIFE, in *Jesus' experience*, and also in *our own*.

I. First, then, in the *life of Jesus*, and particularly this hour of refreshing upon the mountain.

Jesus' Galilean period was drawing to a close. It had lasted from one autumn to the other, and it was late that fall; He was preparing to set his face toward Jerusalem. The suffering toward which His steps henceforth would be directed, was agitating His soul. Jesus had induced Peter to confess, in the name of all the disciples, "Thou art the Christ, the son of the living God." This was the fruit of the instruction imparted by the Lord; to this time. Now they were far enough advanced to admit of being told of His passion; it was necessary they should know that also, and learn to understand, and endure the thought; and so we are told, from that time, "He began to show His disciples how He must suffer many things . . . and be killed." And all the more, the thought agitated His soul. Connected with this, we find the account of the Transfiguration. All three of the evangelists associate the two. It was His security for the glory to come after His suffering, that His soul might be refreshed and strengthened as He journeys toward the cross.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." Whenever He was deeply

moved by thought and emotion He loved to withdraw alone to pray. That was so now. To a high mountain apart. Many events of weightiest importance in the gospel history took place upon an eminence. The Old Testament loves to mention its mountains, whither we lift our eyes from whence cometh our help. They are the places best calculated to exalt the soul. Whether the mountain mentioned here was Tabor, two hours southeast of Nazareth, or, since previous to this, Jesus had been occupied farther north, at Cæsarea Philippi, and hence it was some peak of Hermon, that northern range, is not material here. He had been spending the night in prayer, Luke tells us. On such occasions He usually preferred solitude; but here, He took for companionship three of his disciples, those nearest Him. Later, they were the ones to witness His conflict in Gethsemane. It was intended that they should witness this experience, the bright counterpart of yonder gloomy hour.

"And he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." This effect produced upon Him by the Father seemed to transfuse Him with light, and his face became luminous as the sun's brilliance, like the glorified Lord described in the Revelation of John. It is as if He had been already uplifted into yonder world of light where all that is earthly will be absorbed into pure, clear brightness. Some faint, distant prophecy of it, though only a dim, earthly impression, can be gained in the clear sunshine sometimes, when the earth, the sea, and the mountains, are so entirely bathed in light that everything earthly seems to vanish, all is changed to light. Of course, this only appears so for a moment; but then it will be so, in reality. A pledge of that was granted unto the Lord here to lift Him out of His anxiety of soul, and to give Him a foretaste of heavenly completion.

"And behold there appeared unto them Moses and Elias talking with

him." Spirits from the ancient world, the great witnesses from the Old Covenant approached Him; the world to come was revealed; communion with the blessed spirits of bygone ages seemed already begun. Moses, the mediator of the Old Covenant, and Elijah, the great prophetic witness, who called his nation back to Jehovah the covenant God, the two greatest figures of the times of preparation, are saluting the Mediator of the New Covenant, through whom all things shall be fulfilled.

They spoke with Him, Luke tells us, of his decease at Jerusalem, the result of his suffering, and the glory of his reward. No doubt he needed all of it. True, we know that His soul never doubted a moment as to whether to walk the way the Father directed, the way of suffering and of death, death on the cross. But it was so natural that He should dread the cup He was to drink. Is it any wonder? The accursed wood of the cross seemed such a glaring contrast to the hope of Israel. That always has been a stone of stumbling to Israel. God sent Jesus these messengers to give Him greater assurance of the ways of God. And just these messengers. Personally, they would represent to Him victory over death. They both had had an extraordinary passage out of this life. Moses was buried by the Lord (Deut. xxxiv: 6);—i.e., he was preserved in his death. Elijah, however, was taken up to heaven. Both these experiences were to be fulfilled in Jesus also. He was to die because of our sin. But the Holy One of God was not to see corruption, and the Risen One ascended to His Father in heaven. All this occurred to strengthen Jesus' endurance against the time of suffering.

It was night and the disciples were overpowered with sleep as they were in Gethsemane. And as they awoke they beheld these two figures standing by the side of Jesus. It is not surprising that, at first, they were dazzled and stunned by the brilliancy of the astonishing spectacle. What? Is this al-

ready the blessed time when we shall associate and converse with the sainted spirits of the past? Peter wanted to seize the opportunity he thought had arrived, and to detain the figures of these glorified ones, about to vanish. How delightful it is to be here! "If thou wilt, let us make three tabernacles." The speech was a foolish one. But he meant well. The disciples do not understand what this signifies; they nevertheless anticipate a glorious future. The impression made on them they never forgot. Even at the close of his life, Peter in his second epistle recalls this remarkable experience in memory of how it strengthened his faith. It gave them some impression of how matters stood with Jesus and His future. And as the Old Testament forms vanish, God's voice near by indicates that all the revelation of God and all salvation for the future is in the keeping of Jesus: "This is my beloved Son in whom I am well pleased; hear ye him." The same words were used at His baptism; when the mission before Him was the beginning of His ministry, here, when it was to enter the path leading straight to the cross. And now willing and obedient, Jesus descends again from the bridge leading to the other world to this poor earth, so full of sorrow, even for Him so full. It is the cross-bearer now who approaches His disciples with the words of encouragement, "Be not afraid." "And when they had lifted up their eyes they saw no man save Jesus only." He alone obtained redemption for us; it is to Him alone that we must cling; in His presence, all the great ones, whether of earth or of heaven, fade away. And they came down from the mountain—from the mountain height in Galilee to Gethsemane and Jerusalem. This was the immediate presence. And yet, the meaning of the transfiguration remained a secret, which the future was to reveal. For that reason they were charged to tell no man until the Son of Man should arise from the dead. Then only, in the light of both His resurrection and transfiguration it

became evident what this should signify. For us it is clear and full of encouragement. Let us take it to heart. Let us consider.

II. *The Hours of Refreshing in Our Earthly Life.*

Human life contains dark hours, beloved. There are hours of suffering, when sorrow seems to surround us like the waves of the sea, the light of life seems extinguished, night falls everywhere around us and into our souls. O why do we still live? There are times when the sense of our sinfulness overpowers us like an armed man, the light of mercy disappears altogether. God is not found, no matter where we look, and we are in terror for our souls and our salvation. And there are hours of conflict: Are we God's children? Is God our Father? Have we any right to console ourselves with His mercy? Or hours of still deeper conflict: Is there such a being as God? After all, may it not be only a delusion and an untruth—no God in heaven, no future after death—nothing anywhere but pitiless necessity trampling us down, crushing us 'neath its iron hoof; no part of life worth the living; death preferable to life; all would then be over forever. Or, hours when the conflict deepens yet, full of harrowing, insupportable thoughts casting nets over our heads which draw us into a vortex, afterwards sucking us down into depths, draw a veil over that in silence! The soul contains abysses deeper than hell. Earthly life has hours that are dark. Happy are they who do not know them.

But there are hours of brightness too, hours of exaltation. These are not reserved for the dying hour alone—experiences God's children occasionally manifest before their departure; for the face is sometimes suddenly suffused with a light as if from heaven, seeming to awake them to heavenly visions and heavenly songs; it may well be that God at times does grant His children such exaltation of soul. But, during life too, we sometimes see a gleam from the higher world resting on the face of the child of God; a ray of heavenly light

touching their souls reflects itself on the face. They are not conscious of it, but we behold it with joy and silently thank God. But more than that: In other ways, we know of hours of exaltation. When Paul writes to the Galatians, "What blessedness ye then enjoyed!" (Luther's translation.) He refers to hours like these. And when he relates of himself that he had been caught up to the third heaven and heard unspeakable words, we have no reason to expect experiences like those of an apostle of Jesus Christ; but in a more humble measure Christians do at times also experience hours of such bliss, that the world and sin seem to lie so far behind and beneath our feet, that we feel as if caught up beyond time and space, so that we are almost tangibly certain of the presence of God, and our entire being seems absorbed in Him. Sometimes God's Spirit touches the chords of our souls, so that only His tones resound, all the others remain mute.

But hours of this kind are isolated, exceptions not the rule, not our daily bread; desire to make them the rule of life is wrong. Besides, self-delusion is so liable to encroach upon truth right here! That is a fact to keep in mind. It is a false and dangerous method to seek to produce such experiences voluntarily, and to obtrude and force sensations of this kind upon the emotional life. That is not a product of the Spirit of God; that moves as He wills; it is a distortion of our own nature. Besides, it is all too apt to be associated with a secret self-complacency which reflects itself in sensations which lead one to think himself higher than his fellows, and thus into a life of false spiritual gratification. As a rule, a reaction follows. Instead of being satisfied with quiet warmth within, the whole stock of coal is kept in such a glow, and so constantly, that at last the inner life is all burned out, all charred. If God favors us with experiences of this inner exaltation of soul let us receive them with gratitude and humility, saying to ourselves, "These are excep-

tional hours, given that we may gather strength to pursue the ordinary course of our pilgrim life."

But some may say, I never have such experiences; am I too mediocre, or not enough of a Christian? Be not distressed, or anxious about that, dear friend. We are not all obliged to climb the peaks among the mountains. There are medium heights also, easier of ascent and accessible to all, and from their eminence all is loveliness and beauty; and these afford views into the distance and a look into the valley from above. It is good to be here, and we should love to tarry longer. Our earthly habitations are built on the ground, and our labor on earth is all in the valleys. But now and then, opportunity is granted to leave the oppressive air and mist that weigh over the valleys, and to climb these easy ascents where our breast gets expanded, the eye grows clear, the heart becomes glad, so that we afterwards take up the descent to our daily routine along lowly places with fresh courage. Let me tell you about these heights in the ordinary Christian life and the hours of refreshing they afford. What are they, and what is their mission?

Jesus led His disciples up a high mountain. Let us go to some eminence, beloved. That is the first requirement. Our lives and our vocations occupy with this world's things. And our daily occupation involuntarily drags the soul deeper down into this transitory world. But this life is not to be absorbed by acquisition and gain, or documents and books, or kitchen and cellar, or entertainments and social duties, or, moreover, by eating and drinking. Of course these are necessary, but they must not usurp the whole life, nor reduce the soul to slavery. As we grow older, our souls grow more earthy. It is the beautiful advantage of youth to have its soul's wings not yet so covered with dust. Do not let it accumulate there, my young friends, shake off dust, and raise your wings to soar; do not be dragged down to what is low, or be absorbed by the common. You are too

good for that. Lift up your hearts, is the prayer of the Church. Lift up your hearts, ought to be the salutation current among us. Ascend on high the first thing, draw a fresh breath every morning, before you apply yourself to your daily work down in earth's dust, where the heavy, stifling atmosphere weights you down. "I will lift mine eyes to the hills whence cometh my help." Let that daily be our morning watchword.

Mount!—do that first.

For prayer—this second.

The Lord went up the mountains to pray. That was His custom; when the labors of the day were over He would retire within Himself to commune with His Father. That is a lesson for us. The world's counsel is to divert the mind, distraction. Christ's instruction is to enter the mind, collection. "When thou prayest, enter thy closet and shut the door." Prayer is retiring within ourselves, uniting the heart. It is not merely a certain frame of mind. We enjoy having our souls transported now and then to a loftier frame of mind by music, perhaps, or poetry. That's all very good. But it is not prayer, prayer is something more than this frame of mind. Mere emotion is not enough. Prayer is living, personal interchange of speech with God, concerning I and Thou, and consisting of question and answer, to and fro, up and down. Only prayer of this kind takes us up a mountain, lifts our souls up to God, from time to eternity, from world to heaven.

And, beloved, man can do no greater or fonder thing than to speak with the Lord of heaven and earth, person to person, I and Thou. We esteem it a great honor, and feel highly flattered at the privilege of conversing face to face with the magnates of earth. But what are all the kings in the world compared with the King of kings, the Lord of lords, before whom even the lofty spirits stand veiled. Prayer is communion with God.

We converse and associate so much with people. Why are we not more inclined to commune with the Lord of

heaven and earth, near us everywhere, in whom we live and move, and have our being, who is the source of all our life, whose breath is the life of our soul, whose heart has revealed itself in Jesus Christ full of grace and truth; and here draw grace from grace from a bourn which will refresh! To have association with Him is more than a refreshing drink of cool water in the sun's fiery glow, or than the invigorating breeze of the loftiest mountain. Here our souls really take breath, and what they breathe is the air of eternity. Amid the press of our labors, the sorrows of earth, and the dangers of prosperity, let us mount to God in prayer. And,

Enter the cloud of witnesses for God.

That should come third.

Moses and Elijah appeared unto the Lord, and the apostles sat at His feet. Added to these, since then, there has accumulated the cloud of witnesses which fills the history of the Church. The old churches loved to adorn the pillars that support the vault of the nave where the congregation assembles with representations of the men of God from both the Old and the New Covenant, as well as from Church history, to typify that we live our Christian lives not to ourselves alone, but in communion with all those saints of God, whose names are written in the Book of Life, and in the grateful memory of the congregation on earth. As the congregation assembles in the house of God, these mute witnesses for the truth communicate with the worshippers in spirit, to their better assurance of faith and hope. Of course it is only mute speech conveyed by stone and picture. But what a joy it would be to see them face to face, and to hear their voice!

I do not know how you feel, beloved, or whether perhaps you will think it singular, but I am willing to acknowledge that the wish often enters my heart to have a look at the meditative, quiet face of John, or enjoy a private interview with the energetic spirit of Paul. How many things I want to inquire and hear about! Be that, however, as it may, will not much of our

future bliss consist in cultivating the society of the great ones in God's kingdom, and exchanging thought with those noble men and noble women, of whom the world was not worthy? What fullness of life and spirit that will be, what ecstasy of soul, and bliss of joy!

But, even now, we can ascend to a height whence we can behold and hear them in spirit. They already communicate with our souls in words, in which they deposited the life of their souls.

They speak to us in the words of the Apostles and prophets, in the literature, the prayers and the hymns of the Church. In every divine service we celebrate we have their testimony in the altar liturgy, and in both hymn and prayer; for these are all testimonies of the past. We read so much and hear so much, and the latest news always seems the most important, so that we feel ourselves obliged to know constantly what is going on. Now, if we read and listen to what a day brings forth, and swoops away, hurriedly buries and commits to oblivion, ought we not to seek much more to appropriate, also that which addresses our spirit as if it were a voice from the other world, and has power to uplift our souls from this transitory world into the eternity of God.

4. But when they lifted up their eyes they saw no man save Jesus only. For they are all witnesses for Him, they all point to Him only; constantly, they all speak to us of no one but Him. He it is around whom they form so rich a circle of witnesses; He it is, against whose light they fall into shadow and vanish altogether. And He it is whom alone we ought to seek among them all. The writings of the Apostles and the prophets have Him for their subject. The prayers and hymns of the Church are in His praise. He is Master. When we listen to God's word from the witnesses of our own times, our desire ought to be to hear only Him, and not the man; to seek Him and to think of Him, and not to be occupied with the human witness. And, as for us, whenever we are called on to proclaim God's

word—it is a great thing to take the name of God upon our lips, and to preach unto men life or death—when we speak on holy ground, my friends, let us have a care lest we preach ourselves, and call the people unto us, and attach them to us, so that they are inclined to praise us, and to take pleasure in us instead of praising Him only whose praises all angels chant night and day, and of taking pleasure in Him alone, in whom the Father revealed His good pleasure, and through whom He again obtained good-will toward the children of men. Our forefathers loved to portray John the Baptist standing beside the cross with his hand pointing to Jesus. That is what we should be, standing at the foot of the cross, and directing to Him as an outstretched finger would guide to Him, the Lamb of God which taketh away the sins of the world, our sins and those of the world. We should find our joy, our consolation and our love in Him, and all our thinking, ought to be immersed in Him, sunk within Him, whence we should draw all we seek or need to know. For the secret lies hid in Christ and His cross, which has heaven and earth in its keeping, solves the problem of life, changes darkness into light and sorrow into joy, and contributes strength for our pilgrimage and our labor here beneath in the valley.

That is why we need to ascend to some eminence, and to tarry at prayer, and to commune with witnesses for God, and let our eyes be directed to Jesus only, so that we may descend again, enter our way of life, perform the work required by our calling, and bear the burdens God has imposed. That is the way Jesus took; it is the way on which we want to follow Him: He taking the lead, we following on, through sorrow to joy, through night to light, from tribulation to glory, from earth to heaven.

Every Sunday is one of these ascents, at least it may be. We are borne down by the interests of the world during the week. We ought, at least once a week, to free ourselves from them and climb

to some summit to draw a good breath. Every divine service is such an eminence. Then the world without ought to be placed beneath our feet; we, for once, should obtain hold of loftier thoughts, those that concern our eternal destination and our future, and lift our hearts to Him who is our consolation in sorrow, our strength in toil, our light in darkness, and who will be our support in the hour of death. Then, when we pass out from the Church, and again take up our life with all its restlessness and complication and trouble and toil and sorrow, we surely ought to carry what we witnessed and heard up there into our life, and return to our calling with new joy, descending from the mountain into the valley, and pursuing our way along lowly levels full of fresh courage for having seen His throne from afar, whither our hearts have journeyed on ahead, biding the time of our following, when, Jesus leading on, our pilgrimage shall be complete, and we, forever released from the valley of this earth, shall be exalted high above this terrestrial to light everlasting. May God in His good time grant every one of us a blessed journey home! Amen.

GRATITUDE FOR ENDURING MERCIES.

By M. D. HOGE, D.D. [PRESBYTERIAN],
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"O give thanks unto the Lord for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so."—
Ps. cvii: 1, 2.

THIS Psalm is for the most part joyful. It is not so with all of them. Sometimes David fills his Psalms with strains of penitence and the wail of breaking hearts. He breathes out some of his sweetest music in the minor mode, and his tones grow sadly tremulous and low when, in looking up, he can scarcely see heaven through his blinding tears. But now he has emerged from the depths, now he has risen above the clouds into the clear sunshine. Nay, with adventurous flight he has ascended yet higher, and stands, as it were, at the very gate of paradise, harp in hand, and strikes

some notes responsive to those of the heavenly harpers, in harmony with the everlasting song. Let us hear him: "O give thanks unto the Lord for he is good; for his mercy endureth forever; let the redeemed of the Lord say so." Let them give some expression to their sense of indebtedness. If they have experience of the preciousness of redemption, let them make frank, open acknowledgment of the same. Let remembered mercy inspire both heart and tongue, that God may be glorified by the praises of his people.

But it may be, in a congregation as large as this, there are some not ready to respond to such a call, some who are more ready to say, such are our perplexities, anxieties and sorrows, such our remembrances of past griefs, such our forebodings of coming troubles, as to make the indulgence of sadness and tears more appropriate, as the tribute, which is due to disappointed hopes and bereavements, freshly remembered. In sympathy for such, permit me to say, were my heart tender enough and my hand gentle enough, I would take yours in mine and try to comfort and encourage you. I would say: If you can but realize the truth that God sits in the chariot of Providence, and guides every turn of its mysterious movements through the world; that, under the control of His righteous, omnipotent and loving hand all events are working together for the good of His people; that when the toils and trials of this weary life are ended there remains a certain rest in heaven, and, better than all, that there is in reserve for you a richer inheritance in God Himself as the soul's final recompense and portion forever; then you will have sources of comfort and causes for thanksgiving, which will render you, in a great degree, independent of external circumstances, enabling you, even when there is nothing outward and nothing temporal to fill you with gladness, to rejoice in God by whom you have received the atonement, and with sorrows sanctified to know what David means when he speaks "of songs in the night." Take down your

neglected harp and bid some string awake to the praise of Him who, though he cause grief, will yet have compassion according to the multitude of His mercies: "Let the redeemed of the Lord say so."

The great theme of the Psalm is gratitude for enduring mercies—mercies the very memory of which is full of consolation—mercies which not only cause the heart to swell with thankfulness, but which constrain to due acknowledgment and proclamation of them.

All strong emotion struggles for expression. It will express itself if it be intense in the countenance, in the voice, in the life. A heart without gratitude is like a grate filled with fuel unlighted, and the room all the colder, because of the unfulfilled promise of glow and warmth. A grateful heart is one in which the fire of holy love is kindled. Let those who have received favors, and feel their obligation either to God or man, give some expression of it.

The world is filled with illustrations of the propriety of such acknowledgments. You must have observed how in great campaigns it is customary for commanders to make honorable mention of those who have distinguished themselves by successful valor—not for the purpose of ministering to the soldier's pride or flattering his vanity, but for awarding him a tribute founded in justice and truth. It is right that the soldier who has stood upon the bloody front of battle and vindicated his valor and patriotism should receive the grateful acknowledgment of the country he has served. The leader of brave men is not content with thinking well of the prowess of those who have done nobly; he proclaims it as something due to those who have struggled and triumphed. In kind words from such a source there is both inspiration and reward. This is true not only of words spoken by the great commander in the field, but equally so in civil, social and domestic life, when spoken by employers, teachers, parents, or friends—by all who have the control and guidance of others.

You have heard of the young artist seated before the canvas, upon which he was painting a picture, which he hoped would link his name to fame, when a great master entered his studio and stood silently watching the progress of the work. At last the artist turned, and with a face full of eager, and almost passionate questioning, cried: "O speak, say something, say anything!"

There was something pathetic in the appeal which a little boy made to his father, when he cried: "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?"

In many families there are sensitive children, diffident and easily intimidated, who need, above everything else, encouragement; while there are others pert, forward and offensive, that need any amount of repression. Even in the same family, children are so unlike in temperament and disposition as to require very different training. Solomon's family regulator is out of fashion now, but it had its use in his day, and can find occasions for practical application in ours. When discipline was stricter than it is now, parents received more honor. It was so in the days of the Apostle, for he says: "Our fathers *corrected* us, and we gave them *reverence*." There are roundabout ways of reaching the heart of a child, and the rod of correction may be one of the indirect methods of stimulating the better nature. But quite different is the case with children of a highly nervous organization, often with that pensive, plaintive air about them that touches our pity. Even their own parents do not know how such natures are injured by the stern, well-intended, but mistaken discipline, to which they are often subjected. They little know how such spirits are blighted by harshness, and how traits of character which, under the influence of tender, fostering care, would have developed into grace and beauty, never unfold at all for the want of it. Such discipline to the child is what a dark, cold cellar would be to a

delicate, exotic plant, craving light, air and genial warmth. What children of this temperament need is kind words of encouragement, and the little tokens of appreciation with which the ingenuity of parental love should ever surround them.

Let the discriminating parent, pleased with the child's progress in any right direction—"say so."

So, too, there are parents who have to wait long for the recognition of their devotion to their children—a devotion which gathers into itself the prayers, the anguish, the sacrifices of body, soul and spirit.

An old Virginia minister said lately, "Men of my profession see much of the tragic side of life. I have seen men die in battle, have seen children die, but no death ever seemed so pathetic to me as the death of an aged mother in my church. I knew her first as a young girl, beautiful, gay, full of joy and hope. She married and had four children. Her husband died and left her penniless. She sewed, she made drawings, she taught, she gave herself scarcely any time to eat or sleep. Every thought was for her children, to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college and her girls to school. When all came home they gave themselves up to their own selfish pursuits. She lingered among them some three years, and then was stricken with mortal illness, brought on by over-work. The children gathered around her bedside. The oldest son took her in his arms. He said: 'You have been a good mother to us.' That was not much to say, was it? It was much to her, who had never heard anything like it before. A flush came over her pallid face, and, with husky voice, she whispered: 'My son, you never said so before!'"

Teachers also sometimes err on the side of impatience with the dullness of their pupils, and their slowness to comprehend what seems so simple to the irascible pedagogue. To the undevel-

oped mind truths that seem self-evident to the mature thinker are quite obscure, and the process of development and comprehension cannot be hastened by storming at the slow scholar. You do not get up and wrathfully shake a young fruit tree because it does not bear mellow apples in the spring of the year. You wait for time and nature: you wait for dew and sunshine to ripen the immature fruit. Why not be as patient with children as you are with trees! This was certainly the spirit of the great Teacher. He said: "Come and learn of me, for I am meek and lowly of heart"—I am gentle and forbearing; I am not like the teachers that upbraid the dullness of their scholars. Never was there a master so full of encouragement as our Lord.

Pupils too, mindful of former benefits, may have their "say so." One day sitting in the library of an eminent university professor, he took up a letter, and said, "I received this from one of my old pupils, in which he tells me that the longer he teaches others and the larger his acquaintance with the philosophy of language, the more he appreciates my method of instruction. He says I put him on the right course, and he writes so gratefully about it as to give me much satisfaction." "A satisfaction you must often get," I replied. "No," said he, "it comes rarely, but in this instance I am compensated for the silence of others, for this was a favorite pupil, and his acknowledgment is a pleasant recompense."

And who in this list of illustrations of those deserving of gratitude and the heart-felt, outspoken acknowledgment of it—who should come next but the good wife? She who has made the hearth bright, the table tempting, and the home beautiful for so many years that the husband takes it all as a matter of course, as he does the daily rising of the sun, and no more thinks of thanking the good woman than he does the morning newspaper. She has long ceased to expect it, but it would do her good for all that, were she surprised

some day by a tender expression of appreciation of all her care and toil and self-denial. There are thousands of wives who are little more than upper household servants without the upper servants wages. It is an extraordinary fact that in some wealthy families the wife is the only person who never has any pocket money! When she timidly ventures, under some strong constraint to ask for some, she is met with a burst of astonishment: "Money! what in the world can *you* want with money?" Now I say, though such things are not often mentioned in sermons it shall have a place in mine to-day. Every man in comfortable circumstances should keep his wife supplied with money, the disbursement of which she should never be required to account for. There are private charities which her benevolent heart prompts her to bestow. There are contributions which she longs to make for objects in which her husband may have no sympathy. It is her *right*, in the most delicate and refined sense in which a woman can have a claim on a part of her husband's money—and yet a still more sacred right is hers—the right to some expression of the appreciation of all her unselfish devotion to her husband's interests during all the years of married life, which would lighten her burdens and fill her with a new joy which would be her strength—if she could only get it. Her husband may be all the while full of loyal devotion to her, though for a want of comprehension of a nature more sensitive and dependent than his own, he never gives her any assurance of his appreciation. To others he may boast of the treasure he finds in her, and is really proud of her, but he does not care to spoil her by telling her so!

Some of you may be familiar with the story of the grim ex-artilleryman in "Bleak House," whose wife, made for wear, had accompanied her husband in all his campaigns, thought for him, wrought for him, lived for him, and was loved by him in return with the devotion which sometimes makes humble life more beautiful than the court of kings.

Says ex-artilleryman, Mr. Bagnet, to his old comrade, George, "You know that it is my wife that advises, and I always take her advice, but I never tell her so."

"She is a treasure," says Mr. George. "She is more," says Bagnet. "She is like a fine day, which grows finer as it advances. I never knew her equal. But I never tell her so."

"She is worth her weight in gold," says Mr. George. "In gold!" responds Mr. Bagnet, "there is no metal that can be weighed against her. Think of her as high as the rock of Gibraltar, and you will think too low of her merits! But I never tell her so."

And how many Mr. Bagnets there are in commercial life, in society life, in church life, in every day life!

There is another class needing the stimulation of the "say so" of kind words, and yet I hesitate to speak of that class for a reason which I may or may not mention further on in my discourse. The prince of Baptist preachers, Mr. Spurgeon, tells us that he knew a country parson who preached to the same congregation for twenty years and saw no fruit of his labors. In utter discouragement one Sabbath day he announced his purpose to resign his charge and give place to some one who might be more useful. When the service was over as he passed down the aisle an aged woman stopped him and said, "O you must not go. Four years ago I was converted under your ministry, and I have been living on your sermons ever since." He said, "My good woman, why did you not tell me of this before?" Before the week was over some twenty or thirty persons came to him ascribing their conversion to his instrumentality, and entreating him not to leave them. To all of these appeals he could only answer, "If all this was true, why did you not say so?"

Now when I speak of the appreciation due to the faithful pastor, do not misunderstand me. For a hearer to flatter his pastor is to degrade himself, and to insult the intelligence and finer feelings of the man to whom the coarse adulation

is offered. The pastor who thirsts for praise dishonors his own character; the parishioner who gives it is consciously or unconsciously guilty of self-debasement. But look on another side of the subject. What shall be said of the man who has sat for ten, twenty, forty years under his ministry, who has gone to him for counsel in his perplexities, who has gone to him in bereavement for sympathy and consolation, who has asked him to bury his dead, who has held him at his beck and call in every trouble and always found him quickly, lovingly responsive, and yet who never by look, word, or sign gave him the slightest expression of gratitude or appreciation? "I have earnestly, conscientiously striven to do my whole duty," wrote a disheartened pastor to a friend, "but I can never know when I please this people." Is there not some way consistent with self-respect, consistent with the regard due to the sensibilities of the man of God, yearning for usefulness and for some evidence on the part of those to whom he ministers that his efforts are appreciated, by which the "say so" may cheer and strengthen him? When a discourse has been delivered which constrains some wanderer from the path of duty to return to his first works and his first love may not the recovered backslider embrace some suitable opportunity to tell his pastor how much he feels indebted to the grace which brought him back again through the instrumentality of the faithful word spoken? When a sermon filled with affectionate counsel to the young is ended, may not the father whose heart trembled with emotion in remembrance of the dissipated son at his side, grasp the hand of the pastor at the close of the service and say, "God bless you for that sermon, which I hope may touch the heart of my —" and here he falters, but calming himself he adds, "to the young people of our church"? When the sermon was one that was the means of lifting the burden of care from some heavy heart, or of soothing the sorrows of some bereaved mourner, may not the comforted child

of God find solace in giving expression to the gratitude awakened by the word of consolation so seasonable, so supporting, so soothing to the weary and heavy laden?

I hesitated to say these things because, as I intimated a little while ago, there were reasons that constrained me. I feared you might imagine that I was craving some expression of regard that had been withheld. The very contrary is what embarrassed me, for I have had assurances—so many demonstrations of affection on your part so far beyond my expectation or desert, that while I am grateful for them I feel humbled in the consciousness that I am not more worthy of them.

Pardon me too that I have so long dwelt on the gratitude due to human benefactors when the text directs our thought and affection to what we owe to the very Father of mercies. "*His* mercy endureth forever." How illimitably broad is the field which is thus opened before us—the field of the divine mercy! It is like the field of creation. In that field the telescope cannot pierce to depths of space where shining worlds do not declare the glory of God—nor can the microscope search out a point which is not still bright with evidences of his handiwork. The eye of sense looks out, and everywhere goodness and mercy rise before it, until the horizon shuts down and bounds the vision. And then the eye of faith opens, and new fields, measureless and glorious, meet its gaze, until, in *its* turn, its powers fail. Yes, its powers fail, but the *field* has not failed; onward it stretches, illimitably, and over it the redeemed shall range with ever new delight to all eternity. God's mercy is *from* everlasting, and so the treasures of memory will ever be increasing; it is *to* everlasting, and so the anticipations of hope can never be diminished.

But more particularly, the crowning obligation of the redeemed of the Lord to love and serve him springs from the fact that they *are* his redeemed people, and so made the special objects of that mercy. Redemption is God's greatest,

best, and most blessed work. The method by which it was accomplished was the most wonderful. Hear how the apostle condenses these great truths into one sentence of two lines, showing at a glance the author of our redemption, the pangs it cost him to achieve it, the justice of our condemnation, the complete satisfaction which was made to justice for our sins, and the firm foundation on which we may now build our immortal hopes: "*Christ has redeemed us from the curse of the law, being made a curse for us.*"

What was this curse? It was "the curse of the law," therefore just, legal, a judicial sentence from a heavenly tribunal, and our deliverer from this inexorable doom was "Christ." It was *his* work—the cost of unknown agony. All the pains and penalties of our sins fell on him; he came under the power of the law we had broken; entered our prison, was bound with our chain; suffered for us "the rigid satisfaction death for death," and thus "redeemed" us, in the full, glorious, inexhaustible sense of that precious word. All this we owe to him. Then "let the redeemed of the Lord say so." Let them say it with the voice of joyful thanksgiving, with the heart of adoring love, with the life of generous, uncalculating, unreserved consecration.

In the swift and strong tide of these emotions I am suddenly arrested. I am perturbed, am pained, and sadly perplexed, because in this congregation there are so many who give hopeful evidence of regenerated lives in all respects, save one. They have never made any open profession of the faith which they secretly cherish. All who know them wonder at the strange delay. They seem to be so conscientious; they surpass many church members in their consistent walk and conversation. They give every evidence of the fact that with the heart they have believed unto righteousness except that with the mouth they do not make confession unto salvation. By some unaccountable perversion they seem resolved to put asunder what God hath joined together. The

light which we would think they would hasten to put on the candlestick they hide under the bushel. They are stumbling blocks in the way of those of inferior intelligence and opportunities who would confess Christ before men but for the fact that they are hindered by the example of those whom they believe to be more pious than themselves and therefore more sure of salvation, but who persist in refusing to make any public profession of their faith. If any men ought to understand duty and obligation, they are the men. Yet there is an immense, imperative obligation which they disregard—an immeasurable privilege and possibility of usefulness which they apparently contemn. They seemingly obey every command of Christ except the tenderest and last, "Do this in remembrance of me." They exhibit the strange contradiction of men who having secretly forsaken the world, still permit themselves to be ranked with it, and who having chosen Christ, will not openly acknowledge it, and so allow themselves to be ranked with those who deny the Lord that bought them. Were they assured that they would die to-night they would not be without hope of salvation, yet they will not enter the Church which their Savior loved and gave himself for, and which he has made the training school for heaven. On this the first Sabbath of the New Year will they not resolve to abandon their untenable position and openly, gratefully say: "What shall I render to the Lord for all his benefits? I will pay my vows unto the Lord in the presence of all his people—in the courts of the Lord's house, in the midst of thee, O Jerusalem." "Let the redeemed of the Lord say so."

Finally. We have recently passed through what we call, "The Week of Prayer." For what are these continuous and united prayers offered if not for the reviving influence of God's grace. Who does not feel the need of such a revival in his own soul, in the family, in the community, in the Church universal? Are we in full sympathy with the Psalmist when he cries:

"Wilt thou not revive us again that thy people may rejoice in thee?" Then, "LET THE REDEEMED OF THE LORD SAY SO."

JERICHO IN OUR HEARTS AND LIVES.

By HENRY A. BUTTZ, D.D. [METHODIST],

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By faith the walls of Jericho fell down after they were compassed about seven days.—

Heb. xi, 30.

THE writers of the New Testament never allude to the records of the Old except for the purpose of either deriving additional strength for their own writings from those records, or of strengthening the records themselves. We notice from the context that the great apostle is setting forth to the Hebrews the importance and the power of faith, and that he may impress upon their minds more deeply and effectively the great truth, he points them back to an old record, to an old history with which many of them were quite familiar. And doubtless he thought that if he could induce them to learn the lessons that that history taught, they would accept very fully the truth that he himself declared.

We look back toward that record this morning and discover it to be an exceedingly interesting one, and one from which we who are here may derive very great profit. We discover the Israelites on the eastern side of the Jordan. We learn that God has summoned Moses to the mountain, has given him a view of the land of promise, and has buried him in one of the valleys of Moab. We learn that his successor has been put in command, and that that successor is Joshua, one who was filled with wisdom and upon whom the hands of Moses had been laid. He evidently was qualified by God for the accomplishment of the great work that was committed to his hands; and as he looks out toward the land that God has promised and realizes that it is his duty to lead that host into it, he gives them a certain command, which is that they shall prepare for themselves the necessary food in order that after the lapse of three days they may

cross the river and possess the land. He sends out as we learn, two spies, who visit Jericho and who learn from Ahab certain facts, the most important of which are that the people of that country have learned something concerning the doings of Israel in earlier days, and that they are greatly alarmed because of the near approach of Israel to their borders. After having secreted themselves for a prescribed time the spies returned to Joshua with the message: "The inhabitants of the land are faint because of us." They have heard of the drying of the Red Sea, they have heard of the fate of Og. They are therefore faint. Then it was that Joshua gave commands to the priests to take the ark of the covenant and march; and then it was that the waters of the Jordan ceased to flow and were banked up on one side, the priests bearing the ark of the covenant as far as the middle of the bed of the river and standing there until the Israelitish hosts had passed dry shod to the other side. The order was given, as you remember, to twelve men, representing the twelve tribes, to bear from the bed of that river twelve stones, that they might be set up as a memorial of the great work that God had then and there accomplished.

They marched a little further and encamped outside the walls of Jericho. The king of Jericho, like all the kings of that land, had become specially alarmed when the waters of the Jordan were divided, and each fled to his own stronghold. The king of Jericho with his force entering the city and ordering that the gates be closed and not opened again either by night or day.

And thus we find them, the people of Jericho, the king of Jericho, the armies of Jericho, within the walls, and the Israelitish host, forty thousand strong, that is forty thousand armed men—we find them with Joshua at their head encamped without. They doubtless looked upon those massive walls and wondered whether by any possibility they could be reduced, and thus that promise comes from God Himself to Joshua, that Jericho shall be destroyed—God gives him

His word of promise and then gives him certain orders which he is to obey, and upon which the fulfillment of the promise is conditioned. He says: "March around this city once a day for six days, march in a certain order; on the seventh day march around the city seven times, the priests at certain times blowing trumpets of rams' horns, and when all these circuits shall have been completed, then let a loud blast be sounded upon the trumpets and let the people shout, and the walls of the city shall fall flat to the ground."

Now, these were the conditions, and Joshua received them from God. I have often thought of them, and said to myself, how many would have staggered just at that point; what questions would have arisen in their minds and how perhaps they might have hesitated; and yet by looking at the record we find that Joshua believed the promise. Joshua had faith, not in the numbers that were at his command, not in the weapons that were in their hands, not in the weakness of those walls, not in the cowardice or treachery of any portion or all of the foe—not in any of these things—he had faith, simply, solely, in the word of promise that Jehovah had given to him. And, hence he marched, and having fulfilled all the conditions, the walls of the city fell. The text tells us that this was done by faith.

Let us look at this chiefly as illustrative of certain things that rise before us in our own time. To those who are resting under a burden of sin; who are strangers to God; I say that there are Jerichos in their hearts and they must be overcome in the same way as was Jericho of old. These Jerichos are varied, and they are strong and they seem to be just as invulnerable as the Jericho of old. Appetite is a Jericho; passion is a Jericho. I go to the man who has been for years perhaps the victim of some terrible appetite; I go to some man who has been cast down by some fierce passion and say to him: "Is it not so?" and he answers: "Yes. In the years that have gone I have striven so hard and exercised every power at

my command, and every time have failed. There stands the mighty thing and it seems to me as if there were no power either in earth or in Heaven to overcome it."

I want to say to all such in the name of God, that there is a power by which these mighty forces can be subdued. It is the same power by which the Jericho of old was reduced, and I hold up before them the promise of the living God and ask them to exercise faith in it, and give them the assurance that when once they do so the Omnipotent hand will be stretched out in their behalf, and a glorious victory will be achieved.

Then again, I say that there are Jerichos in our homes, and they are to be reduced in the same way, by faith in God. How many times we discover a family circle that seems to be well-nigh complete in Christ. I think just now of a family that is one in Christ except a single member, and that member a son, who has wandered far away. How often the members of that stricken household say: "If that one could only be brought to Jesus our joy would be full; we would then be complete in Christ." I have not a doubt that to-day throughout this land there are thousands of families that have simply given up all hope of bringing to Christ some erring loved one. Now let me entreat you not to abandon hope. Do you remember the case recorded in the Scriptures of the son possessed of the dumb spirit? How the father at last went to Jesus and said: "Lord, I believe, help Thou my unbelief," and the great heart of Jesus was moved, and the omnipotent voice of Jesus spake and the foul spirit came out of him. And so will He do in your case. Take the case to God, open this blessed Book that He has given to you and me for our encouragement, and rest upon its promises, so strong, so sweet, so assuring.

And again I say, that there are Jerichos rising before the Christian Church, and they are to be overcome by faith. The first of these that stands out to my view I call vice, and I use this term simply because of its comprehensive-

ness. By it I mean all manner of outward evil—vice. You may take war, you may take intemperance, you may take licentiousness—I mean all these things—the iniquity that abounds in this world of ours. Put it all together and it makes a mighty and terrible thing. I believe all these evils are to be overcome. I know there are many who doubt, and are ready to ask: “How can these things be?” I cannot answer that; all I know is that the mouth of the Lord has spoken it, and for that reason I believe it. I believe that swords are to be beaten into plow-shares, I believe that peace, righteousness and love, are to reign in this world of ours. I believe that licentiousness is to give place to virtue, and that rum is to be washed from the earth by pure, cold water.

Another of the things rising before the Church in fearful array is infidelity, and I use this term to cover all forms of unbelief. The bold and blatant atheist, the deist, the skeptic, the rationalist, the unbeliever—yea, even the honest doubter—I believe all this is to be removed; and when I look at this great Jericho, infidelity, I find that its main support is doubt of the divinity of the Lord Jesus Christ. That is the point around which all other things center. They question that. They say, if we can only destroy that one doctrine, the divinity of the Lord Jesus Christ, we shall have accomplished our purpose. Now, I believe that all this is to be done away with, and that the time is to come when Christ will be universally recognized. You ask me, why I believe it? Simply because it is recorded in the Scriptures. Let the skeptic tell us that free-thinkers are on the increase; whether that be true or false, matters not so far as the outcome is concerned, because our God is Omnipotent, and He has declared that in the end they who defy His name and deny the divinity of His son shall come to acknowledge the truth.

Another Jericho that rises before the Church is heathendom. How it stands up in its strength, seemingly. How many there are who look at it to-day and say: this little Christian Church,

this weak power, can never overcome that giant. I tell you it can and will. You ask me the ground of my faith. I say it is found in the immutable promise of the living God. What says the Book? “Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

If some of us had been in the Israelitish camp we should doubtless have encountered two difficulties. First, we should have despised the simple means prescribed by God. Why, when that command came to march around those strong walls and blow those trumpets of rams' horns and shout, we should have answered back: “Why surely, we cannot by any such feeble means hope to reduce such massive walls as those.” We should have said: “We must reason about this thing: we must not take a ridiculous course; we must adopt a method that will commend itself to reason.” Of course we should have absolutely failed.

Then another difficulty would have been this: We should have grown weary before fulfilling all the conditions prescribed by God. Oh! how often this has proved true, even among God's people themselves. They have organized for a campaign; they have said: “We will now push the battle to the gates;” they have struggled for a while, and seeing no sign of success have concluded that it would be useless to try further, and so have abandoned the field. And so, I fear, it might have been with some of us, had we been in those ranks.

But it was not so with the people under Joshua; nor was it so with Joshua himself. There was a promise clear. There were the orders clear. They had nothing to do but to obey. They faithfully fulfilled all the prescribed conditions, and having made all the circuits, they then blew the long blast upon the trumpets of rams' horns, and the voice of Joshua rang out commanding the people in these words; “Shout, for the Lord has given you the city;” and at once the voices of

all the people ascended, and as they arose, the walls of Jericho tottered, and crumbled, and fell, and the faith of God's people was honored. Now, so it will be with us. If we simply fulfill all the conditions, God will redeem His pledge.

MAKING GOD A LIAR.

BY REV. G. HUTCHINSON SMYTH [REFORMED], NEW YORK.

If we say that we have not sinned, we make him a liar.—1 John i: 10.

A liar is about the lowest character among men. Sin came into the world by a lie. Satan was its author, and ever since has been called "the father of lies." There is nothing that even bad men will resent sooner than to be called liars!

Now the text tells of a certain class of people that make God a liar! Bad as Satan. "Make him," *i. e.*, make it appear to the world that the all-perfect, the infinitely Holy one, is a liar. Cannot be trusted—must not be obeyed—nay must not be heeded, for he is unworthy of confidence, respect or regard. He is a liar. The Creator, Governor, Redeemer is a liar. Hence, you must pay no attention to His book, His churches, His day.

It is not affirmed that all do it intentionally, but unconsciously, negligently: this is the impression their conduct makes—actions speak louder than words.

WHO THEY ARE THAT DO THIS.

The people that say, "We have not sinned." Few people say this in words, but in their actions, which speak more emphatically and persuasively than words.

1. *All who live in neglect of God.*

God affirms in His word that all are sinners, that sin is the one great awful evil in the world—the cause of all our sorrow and woe. By indifference to what God says, men make Him out lying. Sin is not so terrible as to require our attention. God needlessly alarms people—say their actions. Sin is a destroyer, pursuing the guilty; "escape for your life," says God. "Nay, Lord, there is no need of haste."

"Now," says God, "agonize—cut off a right hand—not a moment to be lost—your danger is increasing." But the neglecter of God says to the people around him by his actions, "Oh, that is not so. Some time we will attend to this matter, but no need of alarm—God is a liar!" So your children and friends and neighbor believe your falsehood, adopt your course, and perish!

2. *All neglecters of God's Word.*

That word is a lamp to guide us in this dark world of sin. Jesus taught it, commanded us "search" it—as men search for gold in a mine—to heed its instruction. But the neglecter of the Bible says: "Oh, that word is of no account." "Read the newspapers instead of taking the Sabbath to study that word, to hear it explained." Keep it up on the shelf; my boy, get me the *Sunday Herald*. That is of more importance than the Bible. A row in Baxter Street, a divorce suit, a paragraph reeking with filth from the *Police Gazette*, is more to my liking than the joy of heaven, and how we may secure it."

So you know nothing about the Bible, and you teach, by your conduct, your children and friends to despise it. It tells about sin and how to get rid of it, that all are sinners. But you say, "Not so. I am not a sinner; at least, not to any extent." You make God a liar, "and His word is not in you."

3. *Neglecters of His Church.*

God has given us the Church to instruct by the preaching of His word, to strengthen us by its ordinances and associated His people together that they might be mutual helps, that they might be witnesses to His truth, that they might lead others to a knowledge of God. "Let your light so shine." But the neglecter of God's house makes God a liar by teaching others that the Church is of little account, certainly not necessary.

The Church is a light set on a hill to guide the mariners out on the stormy sea of life, but the neglecter of the Church seeks to quench the light, and raise a false light and wreck the mari-

ners. This is what the pirates did. "My parents never prepared me for a moment like this!" said a drowning boy as the ship went down.

Many people teach children that it is better to loaf in fields, or drink in saloons, than to go to church; that to go to the theatre and the dance are needful accomplishments. Hence, they are spreading crime, increasing taxes, demoralizing the community where they live. More arrests on Sabbath than any other day of the week.

Property is made valueless because of the Sabbath crowds that carouse around all through Westchester County, in the vicinity of New York.

The Church of God increases security of life and property, and makes a community better.

4. *The neglecter of prayer.*

God hears and answers prayer, tells us to come to Him for help, but the neglecter of prayer proclaims by his life that God is a liar, He does not answer prayer. And this is the impression he makes in his home and community.

Many have been led to prayer, private and family, by hearing their neighbors pray in the family. But the neglecter bears his testimony against God—makes Him a liar.

A man once overheard his neighbor alone in his house confess to God that he was a poor, miserable sinner, and ask God for pardon. He thought if this man was a poor sinner he must be a very wretch, and he fell on his knees, under deep conviction, and was converted.

5. *Neglecters of God.*

Make God out a hard master. "No time to attend to religion." How do God's people get time? They do get time, and you would find a way if you had a will. But you make God a hard master—demanding bricks without clay.

The very attitude you assume proves your guilt. All criminals blame the law and the government for their "misfortunes." They never acknowledge guilt.

So the neglecter of God always justifies himself. He even says that he is not a sinner; that, in fact, he is a good man. "All have sinned," says God; "except me," says the objector. God says that salvation depends on belief and confession. But the objector gives God the lie by saying (and acting upon it too), "Confession is not needful."

So they oppose God at every step. Even where He has made the most merciful provision for them in their sin and sorrow they contradict Him.

God does not need the Bible or the Church or our prayers. All these were given us as needed helps, and all God's people—the most saintly that ever lived—have felt their need of these things, and been grateful for them.

Now some day you shall have to meet this God in judgment. He tells you that all have sinned, and, therefore, all must die. Will you throw the lie in His face then, when you lie on the brink of eternity?

"Nay, Lord, it is not needful that we die. Bible, church, prayer, not needful, neither is death, so I won't die!" Ah, you will then see and feel the truth of what I have preached to you. Then you will wish the church at midnight, you will send for the minister.

How will you meet the God you have made a liar all your life? Oh, my friends, repent! Turn to Him who is the truth, the way and the life. You are ruining your family, ruining your own souls. Turn and live. Taste and see that the Lord is good. Ask those who are God's people whether they would exchange places with you!

Nay, some of you who have wandered, of the days that are past, and of the days that are to come.

"All true, and I will attend to this matter soon." Now? "No." But I say *now*.

"If we say that we have no sin we deceive ourselves, and the truth is not in us." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

BEARING CHASTISEMENT.

BY WAYLAND HOYT, D. D. [BAPTIST],
PHILADELPHIA.

[Outline of one of his "Conversations for the Culture of the Christian Life," given in his Church—Eos.].

I suppose that it is impossible for us, immersed as we are in a Christian atmosphere, to put ourselves in the place of the early Christians, and to conceive of their constant sacrifices and daily trials. Tertullian, an early Christian writer, says, in substance: "Nowhere were the Christians anything but Christians. Everywhere, on the street, in the home, they were Christians. They avoided all that would seem like denying the faith." But it was difficult; every step which they took involved the confession of their faith; and this involved danger. If the Christian went on the street, he met a procession in honor of some god, to whom every passer was expected to pay reverence. If he went into the Senate House, or into a store, or into a hotel, or to a festival in the house of a friend, everywhere there were sacrifices and libations in which he was expected to take part.

They had to abstain from all heathen exclamations. Often, too, the Christian must give up his livelihood, as when he had been an attendant in the temple, or had been a teacher of those who were to engage in gladiatorial shows. A Christian slave might be ordered to do something which was innocent enough from the heathen point of view, but which he could not do. A Christian wife of a heathen husband might be urged or commanded to violate her faith.

All these circumstances involved danger, scorn, sneering. We cannot imagine what it cost to be a Christian. The early Christian Hebrews found the same necessity of confessing Christ in the face of danger and opposition. In Jerusalem, for forty years after the time of Christ, there stood the resplendent temple, with the sacrifices and the robed priests, and the choir with its responses. All the feelings of the Jew centered about the temple, his shrine and his pride. Suppose a Jew to believe in

Jesus, the Nazarene who had been crucified, who was a criminal in the eyes of the better classes; you see what a terrible series of sacrifices he would have to make; every day he would stand alone; the tenderest ties might be snapped; and he might be thrust out from his father's house and be disowned as a son.

The great mass of the early Christians were from the lowest classes. Many were slaves. When one of the higher classes, a priest, or a man of property like Barnabas, became a Christian, what the confession of Christ cost!

Of course, there was great danger of apostasy. We think that the little social sting that comes to us because of our being Christians is hard to bear. But what were their trials?

It was to this danger of apostasy that the Epistle to the Hebrews was directed. These Christians were subject to constant chastisement. I wish we might bear in mind the difference between punishment and chastisement. Sometimes I go to a home where a child has just died, where the cradle is vacant, and the coffin is full; and the mother says, "I do not know what I have done to call for this punishment." Do you know that Christians are never punished? Christ has received the punishment that would have fallen on us. Punishment is for the vindication of law; but on the cross, law has been vindicated as it could have been nowhere else. If any great trouble comes to you, do not go back and think, "What great sin have I committed that has deserved this?"

But Christians are *chastened*. Chastisement is the infliction of pain for the best good of the sufferer. While Christians are not punished (because Christ has paid it all on the cross), they are chastened. There is great comfort in the distinction.

You see how these early Christians were liable to chastisement. A Christian went into a friend's house; there was an altar, a sacrifice to a heathen deity; he cannot unite in it; then here comes sneers, hatred.

It was to the Hebrew Christians that this Epistle was addressed. They were warned not to be overcome by the chastisements. The chastisements would but mature and develop their piety. If only chastisement would work in us the result that we might be partakers of Christ's holiness! I have just come from a funeral. The death was a great chastisement to the widow in her loneliness; but if she endures, holding on to God, the chastisement will be a blessing, making her a partaker of Christ's holiness. It makes a great difference how we are to use chastisement. How does the thirteenth chapter of Hebrews tell us to use it?

(1.) We are not to despise it. When we stand out against it, when we say that God is unjust and cruel, that is despising chastisement. We ought rather to go to school to it; we are to ask God what it means, and what we are to learn from it.

You have, perhaps, a temper that is apt to slip beyond your control; and you are placed in trying circumstances where your temper breaks forth. You think that if you were in other circumstances, you would be sweet and serene. But if the circumstances were changed, you would be much the same. What you have to do is to learn a lesson from these circumstances.

(2.) We are not to faint under the chastisement. You know, sometimes people give up and say with Jacob, "All these things are against me." At such times, life looks very dreary; there is not much inspiration in it. We refuse to do the duty that lies next us. This is to faint under the chastisement.

(3.) We ought to be sure that God makes no mistake about our chastisement. Earthly parents chasten their children "after their own pleasure," that is, they do the best they know; but they make mistakes. I suppose there is not a parent here to-day that does not feel that he has made mistakes. I suppose that, looking back to our childhood, we feel that our parents made mistakes, even though they were among the crowned ones, as mine are. It is

very easy to give good rules, such as "You must never punish a child when you are angry;" "never do this" and "never do that to your child." But who keeps these rules? We all make mistakes. But God never does. He chastises us for our profit that we might be partakers of his holiness.

(4.) We are to be sure that some great and wise design will come out of our chastisement. Of course, the chastisement is not for the present joyous. It was not joyous for the early Christians. It was a terrible thing for a Hebrew young man to be disinherited by his father and disowned by his family, because he had begun to worship the despised Nazarene. It is of no use to deny it; Gethsemane is Gethsemane. People come to you when you are in trouble and say to you, "Oh, you must not feel so." But you *may* feel so. They say, "You must not think it is hard." Yes, you *may*. It is hard. You are not to tell a lie. But there is the result; afterward, it yieldeth the peaceable fruit of righteousness. God will work out from it some mighty and beneficent design. All things work together for good to them that love God. What seems sorrow and what seems joy are both from the hand of the same God.

SPIRITUAL ASSIMILATION.

BY EDWARD BRAISLIN, D.D. [BAPTIST],
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He that gathered much had nothing over.
etc.—Ex. xvi: 18.

THE way of obedience is sometimes an arid waste, with hunger, thirst, distress, lack of shelter and privation. Never despair. The people of Israel were visibly and personally led by the hand of God from Egypt to Canaan through the sea and through the desert. Knowing of the coming storm, Jesus sent His disciples out upon the lake. If in the way of obedience there is want, there also is providence.

The Israelities had been for months on the Sinaitic peninsula. They needed food, and miracles were wrought. The manna fell day by day, save on the Sabbath. It is estimated that fifteen million

pounds every week for forty years were rained upon them, till they ate the new corn of Canaan.

Now, why did each receive but three quarts a day? Might not a nutritious and delicious kind of food like this be stored, and become an article of merchandise and a source of wealth? No, the Edenic law was not merely a penalty, but a method of mercy, of life and health. It required labor. But there is a profounder reason for the prayer "Give us *this day* our daily bread." We are to get out of to-day all we can, and trust God for to-morrow. We possess only what we can assimilate, so the miracle does no more than to provide for one day.

You say that you possess property. No, another may more truly possess it. I who tarry by your garden, or the beggar who feasts upon its beauty with appreciating and admiring eyes gets more out of it than you. You hurry away to business early in the morning, and are gone till dark, too burdened, it may be to give it a glance. So with your library or pictures.

He possesses who assimilates. If your wealth makes you anxious, or leads you to dissipation, then you possess not wealth, but anxiety and disease.

I knew of a man who died in rags on the floor. He felt too poor to buy a bed or clothing. He would not have a nurse, or go to a hospital. He told me that he feared to be robbed. He was worth \$100,000, yet fancied himself a pauper. He was one. What do you eat? the black bread of sorrow and drink a bitter cup of tears. It may be good for you, the coarseness of the one and the bitterness of the other. God is disciplining us for another sphere. He knows whether the acid or the sweet will best serve us. We need experience. A wealthy man was told that his daughter at school lacked "capacity," and replied: "I'll buy her one." These things are not articles of merchandise.

You may give your child wealth, but it is better to put moral wealth into mind and heart than to burden down with money, which may sink his soul in

ruin. So with books and associates. We grow by what we eat. What does that child read? Who are his friends? We really eat both. Christ used this figure, and said we were to eat His flesh and drink His blood. This means the assimilation of spiritual forces, the incorporation of His life and character as we grow to be like those we make our bosom friends. Our character is warped, shrivelled and weakened, or it is enriched and ennobled by those with whom we habitually and intimately live, as they are mean and wicked, or pure and princely.

This is a commercial age, and the golden calf is worshipped again. There is a haste to become rich. The weak and poor are crushed. Under mammoth fortunes there are often suffering souls, weeping and wailing. The nobler part of our nature is not nourished.

I knew of a man of great property who confessed that he didn't know enough to enable him to enjoy it. He knew a rose from a tulip, but did not know enough of flowers to enjoy his garden. Did he possess it?

How important for youth to understand this experience of assimilation of life and truth. You are a lad of fifteen, perhaps. You wish to leave school for business, do you? It may be absolutely needful, but, if not, let me urge you not to exchange knowledge for mammon. Brain is more than gold, knowledge is the key of wealth, even if you seek wealth above. The old man laments his errors when it is too late to repair them.

Notice Christ's use of this principle. He urges a larger life, a nobler growth. Milk for babes, but meat for men. The New Testament revelation is progressive. It begins with a babe in the manger, and ends with the coronation of the King, amid the glories of heaven. "Consider" this the great High Priest, Christ Jesus. Study His character, His words and works. Go on from the primary lessons to perfection in knowledge, and thus you "eat" Him. You assimilate whatever you habitually re-

flect upon. Goethe says: "Tell me what thou thinkest of, and I will tell thee what thou art." Affectionate thinking on Christ does for your soul what the reception and digestion of wholesome food does for the body. There is really nothing more mysterious or miraculous in the former than in the latter.

Not only by thought, study and prayer, but by active obedience we grow in grace and likeness to our Redeemer. He is in our thoughts all the day, for under the surface current of consciousness there are ever depths of love and memory where the true life is represented. One may be busy all day long, and yet carry the spirit of devotion and love to Jesus, as he does towards his absent wife and children, for whose welfare he toils. Finally, our Lord has put this whole matter in an ordinance. This lofty truth is put into an earthly symbol, the bread and wine now before us. Eat and drink in His name and in remembrance of Him. Touch not these emblems with unworthy hands, but humbly and penitently receive the Lord Jesus into your loving and loyal hearts; assimilate His truth and grace, and thus grow into the radiant beauty of His life.

THE QUERY OF THE AGES.

BY REV. BYRON A. WOODS [BAPTIST],
PHILADELPHIA.

Man giveth up the ghost, and where is he?
—Job xiv: 10.

This interrogatory has sounded down all the centuries, and thrills to-day every thoughtful heart.

In considering the text, we must remember that truth has been progressively revealed. God spoke to man in the distant past, "In divers manners," as through dreams, visions, etc.; at a later day through prophets; last of all, and to us, by His Son.

Hence, if Job uttered these words in a moment of doubt, it was because he sat in the twilight hour of revelation.

Hence, also, we must seek our answer to the question from Jesus, rather than from Job, from the full and final

revelation of the New Testament, rather than from the types and shadows of the Old.

Coming to this source, therefore, we receive this answer:

I. HE IS SOMEWHERE.

Death is not annihilation.

1. Jesus taught man's existence after death so often and in such emphatic terms that it became an essential in Christian doctrine. In His words to the Sadducees, in the parable of the Rich Man and Lazarus, when speaking to Mary and Martha, when comforting His disciples who were mourning His near departure, in His last prayer with and for them—everywhere, he distinctly stated, or clearly implied, that man continues to exist somewhere after death.

2. To this revelation of life and immortality our hearts gladly assent.

3. Reason, likewise, adds its sanction.

Thus we believe the dead are somewhere, they have not ceased to be.

II. BUT WHERE?

This is the emphatic word.

We answer:

(1.) *Where surroundings correspond with character.*

In this life man finds the earth prepared for his occupancy, as a house that has been erected, furnished, provisioned, heated, lighted. Believing in the universality and continuity of law, we expect the same provision and adaptation hereafter. It is the "Law of Environment," of the scientist, the "Divine Providence" of the Christian.

Revelation makes this expectation a certainty. The righteous enter a kingdom "prepared for them from the foundation of the world;" the wicked depart to a place "prepared for the devil and his angels."

(2.) *Where the law of spiritual gravitation carries him.*

In the United States Mint are scales constructed with an ingenuity and delicacy that are wonderful. In them all coins are finally tested. Each one is weighed by itself. From the balance every coin glides into one of several openings, according to its weight; if it

is too light, into this one; if too heavy, into that; if it is right, into the third.

Thus at judgment, We must *all* appear," etc. "Every man shall give account for *himself*." What the man is will decide where he is to be.—Rom. ii: 6. *Judas*, dying, "went to his own place;" *Jesus*, when He was departing, exclaimed, "And now come I to thee."

III. WHERE JUSTICE AND MERCY UNITE TO PLACE HIM.

We sometimes speak as if justice condemned the wicked, and Mercy saved the righteous; but the truth is, Justice and Mercy *unite* to determine the destinies of both.

Redemption manifests both Justice and Mercy; Mercy because "God so loved the world," etc.; Justice, because of the atonement, whereby "God is just, and the justifier," etc. Hence, we say boldly, "Who shall lay anything to the charge of God's elect," etc.

So does *retribution*. Justice and Mercy provide salvation for all, command all to accept it, and, finally, condemn only for its rejection.

Thus, saints and sinners alike meet God, both on the side of Justice, and on the side of Mercy.

Conclusion.

1. It is not so much "where?" as "what?" for the "what" determines the "where." "He that is holy," etc. "He that is filthy," etc.

2. We are ourselves determining the What in our acceptance or rejection of Christ.

MORAL SURGERY.*

BY REV. THOMAS KELLY [METHODIST],
PHILADELPHIA.

If thy right hand offend thee, cut it off, and cast it from thee. Matt. v: 30.

Why not allow somebody else to "cut it off"? Sin is such a peculiarly terrible thing that no person can amputate it but the sinner himself. In the text, we are told by the great Teacher, that "it is profitable for us" to part with our most highly prized endowments and blessings, rather than that they

* From proof-sheets of "Pulpit Trees," and "Homiletic Undergrowth."

should bring us under the deadly influence and dominion of sin.

I. *That the sinner's sin is his own—a part of himself*—"Thy right hand."

People like to own things, to point to this and that, and say "These are mine." Men are getting prematurely old, in their efforts to own houses and lands, and money, and influence. But, it is a singular fact, that in this general strife for ownership men are trying to disown the only thing that really belongs to them, that is their own sins.

It is remarkable with what facility men find owners for their sins. They are seldom at a loss to point out the person or thing upon which they put the blame. It is almost as rare as an angel's visit to find a person who owns up, and frankly admits that he only is to blame for his wrong doing. The first step towards the reformation of a sinner is to make him feel that his sins are his own. When a man comes to feel that all the sins he ever committed are his own, he has about all he can carry, and is not far from the kingdom of God.

II. *That deliverance from sin can be effected only through the sinner's own act.* "Cut it off."

Though human help is of no avail in this great operation, yet, by divine grace, the sinner is enabled to strike the blow which, in will and purpose, separates him from his sins; at which point the Holy Ghost comes in, and "the great transaction is done."

The figure used in this text indicates that the removal of sin is no mere pastime or recreation. It is:

(1.) Painful.—"Cut it off." "Right hand." The most natural and desirable of our bodily functions. So in the removal of sin, the sinner must persistently abandon many things that were very enjoyable, perhaps profitable. "Cut it off." It demands:

(2.) Promptness.—"Cut." The force and precision of a keen, incisive stroke. No tapering off, in a life of sin. You can taper on, but never off. Sin yields to nothing but the knife. "Cut it off."

No striking at random, when seeking

to get rid of sin. "Cut it." Strike with the determination to "cut it," and not to show the length or luster of your blade, or your skill in using it. The sinner must also be:

(3.) Persistent.—"Cut it off." In putting the knife to his sins, the danger is that the sinner will stop cutting before he gets them "off." No reformation will amount to anything that does not involve separation from sin. Better that the sinner had never lifted the knife, than stop in the middle of the operation.

What are the words used here? "If thy right hand offend thee," put it in a sling—put on a glove? No; iniquity won't stay in a sling; you can't hold moral leprosy in a glove. "Cut it off." That is, make a thorough job of it. Make up your mind to get rid of sin, and then take hold, and by the grace of God perform the operation—"Cut it off."

III. *That heroically, in order to make reformation a permanent blessing, must the sinner abandon his sin.* "Cast it from thee."

The hand is amputated, therefore act accordingly. Like any other amputated thing, have nothing more to do with it. "Cast it from thee." That's what moral as well as physical surgery means.

(1.) Think of the figure used in the text, and see how suggestive it is of danger.

The skilful physician recommends amputation only as the last resort. Without it, the patient is already in a hopeless condition. Bear in mind, therefore, the alarming moral condition which the very use of this figure implies.

(2.) The great Physician himself urges the operation. "He is too wise to err, and too good to be unkind."

(3.) Every consideration, past, present and future, calls upon the sinner to decide, and the great Physician says, "*It is profitable for thee.*"

(4.) Think of the fearful consequences of neglect: "Cast into hell."

My brother, though you must use the knife yourself, do not forget that the great Physician will be present to help

in the operation. Though you must do the cutting, he will take up the arteries, bind up the wound, and "make you every whit whole."

THE ATTAINMENT OF GLORY.

BY REV. DWIGHT M. PRATT [CONGREGATIONAL], HIGGANUM, CONN.

From glory to glory.—2 Cor. iii: 18.

High attainment in character the result of a lofty ideal.

Christ the only true ideal.

Three things necessary to the development of the Christ-like character:

1. Capacity for Christ-likeness.
2. The means for its attainment.
3. Time for growth.

I. CAPACITY FOR CHRIST-LIKENESS.

1. Man endowed therewith at creation.
2. The work of redemption assumes this capacity.

II. MEANS FOR THE ATTAINMENT OF CHRIST-LIKENESS.

1. Beholding Christ. This includes: (a) Faith in Him. (b) Constant study of His Word.

2. The agency of the Holy Spirit. "Changed . . . by the Spirit."

III. TIME FOR THE DEVELOPMENT OF THE CHRIST-LIKE CHARACTER.

1. Character is a growth.
2. The Bible, from Genesis to Revelation, expects growth in the believer.

"They go from strength to strength."

"From grace to grace."

"From glory to glory."

"Grow in grace and in knowledge."

3. Though death may cut short the life on earth, Christ has insured the completion of His work in the believer's soul.

4. The glory attained is Christ's image in the redeemed.

"Changed into his image from glory to glory."

THE LAW OF CHRISTIAN GROWTH AND DEVELOPMENT.

BY REV. EDWIN B. RICE [EPISCOPAL], JAMAICA, N. Y.

Be not conformed to this world; but be ye transformed by the renewing of your mind.—Rom. xii: 2.

I. THE NECESSITY OF THIS LAW.

1. It declares the will of God concerning us.
2. It marks out the way wherein we should walk.
3. It is essential to the preservation of the Christian life.

II. THE EQUITY OF THE LAW.

1. Founded on the eternal principle of right.
2. It seeks man's highest good.
3. It exacts only what man is capable of doing.

III. THE OBLIGATION OF THIS LAW.

1. Binding upon all Christians.
2. Equally binding upon all mankind.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Impossible for God to do Wrong. "That be far from thee, . . . to slay the righteous with the wicked; and that the righteous should be as the wicked. . . Shall not the Judge of all the earth do right?"—Gen. xviii: 25. W. H. Campbell, D.D., Charleston, S. C.
2. The Demands of the Age upon our Young Men. "Gird up now thy loins like a man, for I will demand of thee, and answer thou me."—Job xxxviii: 3. Clinton Locke, D.D., Chicago, Ill.
3. The Contrasted Ways. "The way of the wicked is darkness, they know not at what they stumble; but the path of the just is as a shining light that shineth more and more unto the perfect day."—Prov. iv: 18, 19. George E. Reed, D.D., Brooklyn, N. Y.
4. A Multitude Gathered in. "Who are these that fly as a cloud and as the doves to their windows?"—Isa. lx: 8. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
5. The Source of Fresh Impulse. "The Lord's mercies . . . are new every morning."—Lam. iii: 22, 23. Rev. Louis A. Banks, Boston, Mass.
6. Living and Dying for Principle. "Shadrach, Meshach, and Abednego . . . said, O Nebuchadnezzar, we are not careful to answer thee in this matter," etc.—Dan. iii: 16-18. H. C. Westwood, D.D., Providence, R. I.
7. God's Great Army of Destroyers. "And I will restore to you the years that the locust hath eaten . . . my great army which I sent among you."—Joel ii: 25. A. T. Pierson, D.D., Philadelphia.
8. The King among His Guests. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment, etc."—Matt. xxii: 11, 12. J. O. Peck, D.D., New Haven, Conn.
9. "Master say on;" or Christ Teaching and we Listening. "Jesus . . . said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on."—Luke vii: 40. T. L. Cuyler, D.D., Brooklyn, N. Y.
10. Sympathy between earth and heaven. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv: 10. Bishop J. F. Hurst, D.D., at Adrian, Mich.
11. A View of God's Glory Conditioned on Believing. "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"—John xi: 40. Henry M. Booth, D.D., in Calvary Church, San Francisco.
12. Nature and Ground of Christian Unity, and the way to Secure it. "That they may be one, even as we are one."—John xvii: 22. T. W. Chambers, D.D., New York.
13. Unpaid Debts to Heathenism. "For I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise."—Rom. i: 14. John H. Barrows, D.D., Chicago.
14. A Partnership to be repented of. "Neither be a partaker of other men's sins."—1 Tim. v: 12.—Rev. G. D. Gothwald, Salina, Kan.
15. The Pilgrim's Creed. "These all confessed that they were strangers and pilgrims on the earth."—Heb. xi: 13. Chas. Cuthbert Hall, D.D., Brooklyn.
16. Belief and Behavior. "Seest thou how faith wrought with his works, and by works was faith made perfect."—James ii: 22. J. L. Withrow, D.D., Chicago, Ill.
17. False Conception of Liberty. "While they promise them liberty, they themselves are the servants of corruption."—2 Pet. ii: 19. Rev. E. C. Jacka, Valligo, Cal.

SUGGESTIVE THEMES.

1. Imperfections in the Worship of Christians. ("Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places."—1 Kings iii: 3)
2. Intemperance in Eating. ("There is death in the pot."—2 Kings iv: 45.)
3. The Master Power in Nature. ("For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof."—Ps. cvii: 25.)
4. The First Step Upward. ("I thought on my ways," etc.—Ps. cix: 59.)
5. The Radical Change Required. ("A new heart also will I give you," etc.—Eze. xxxvi: 26.)
6. The Best of Preachers Criticized. ("There were certain of the Scribes sitting there and reasoning in their hearts, Why doth this man thus speak?"—Mark ii: 6)
7. No Waste in a Life Sacrificed for the Right. ("Why was this waste?"—Mark xiv: 14.)
8. Selfishness pays homage to Unselfishness. ("When they came to Jesus they besought him instantly, saying, that he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue."—Luke vii: 4, 5)
9. Saints in Heaven have Precision of Future Events on Earth ("Spake of his decease which he should accomplish at Jerusalem." [Moses and Elias in the Transfiguration Scene]—Luke ix: 31.)
10. A Nickname no Argument. ("Then answered the Jews, and said unto him, say we not well that thou art a Samaritan."—John viii: 48.)
11. Soul Culture—How Attained? ("I exercise myself."—Acts xxiv: 16)
12. Christian Evolution. ("Transformed into the same image from glory to glory."—2 Cor. iii: 18.)
13. The Believer Completing the Sufferings of Christ. ("And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church."—Col. i: 24.)
14. A Christian Philosopher. ("I have learned in whatsoever state I am, therewith to be content."—Phil. iv: 11.)
15. Discriminating in Dealing with Sinners. ("On some have mercy who are in doubt; and some save, snatching them out of the fire, and on some have mercy with fear."—Jude 22.)

THE PRAYER-MEETING SERVICE,

By J. M. SHERWOOD, D.D.

MARCH 2.—MAN'S COMPANIONSHIP WITH JESUS AND ITS BLESSED EFFECTS.—ACTS iv: 13.

"*They marvelled.*" (a) at "the boldness of Peter and John." The occasion was one adapted to awe and fill them with dismay. The rulers and elders, the high priest and all the chief enemies of the cross, were present at Jerusalem, before whom these humble disciples were arraigned and put on their defense. "Peter, filled with the Holy Ghost," spake boldly and bore faithful testimony, and charged the crucifixion of Christ home upon them, and assured them that there was salvation in no other name than that which they despised and persecuted. And "they marvelled" at such boldness. Here were simple-minded, unprotected men, who feared not the whole Jewish hierarchy, who stood up for the truth in the face of prison and death, and were not ashamed or afraid to bear witness for Jesus even in such an assemblage of His enemies.

(b) They marvelled that "unlearned and ignorant men" should speak with such power and demonstration of the spirit. The "Holy Ghost" spake unto them by the mouth of Peter, and there was great power in his words, and they were forced to feel and acknowledge it. Considering the occasion, the character of the audience, and the outward condition of the preachers, this is one of the most marvellous instances on record. The simple, honest truth from unlettered lips, astounded and abashed the assembled rulers, elders and scribes and high priest, and they were impotent, and dared not "punish them because of the people."

"*Took knowledge of them, that they had been with Jesus.*" Probably all who there sat in judgment on Peter and John knew Jesus well, His person, manner of life and doctrines, and His bold, fearless, uncompromising spirit, while alive. And there was that in the boldness, the doctrine, the fidelity, and the

readiness to suffer and to die for the new faith, in Peter and John, that strongly reminded them of that wonderful man Jesus, whom they, with wicked hands, had just put to death. They saw and confessed the resemblance. Three years of intimate, blessed intercourse with the Divine Master had made a marked impress on the spirit and character of Peter and John, which even their enemies were constrained to recognize.

"*They marvelled*"—"they took knowledge," etc. They, the leading enemies and crucifiers of Jesus—the chief persecutors of His disciples—the very council convened to try and to punish Peter and John. The enemies of the Christ and his humble followers were made to confess the truth publicly, to see and admit that these men were no common men, but like their Master spake words and uttered great and solemn truths which they could not gainsay and dared not contradict.

APPLICATION.

1. Learning, social position, etc., not essential to effective witness-bearing for Jesus.

2. "Boldness" in teaching and in defending the truth is half the battle.

3. To be "filled with the Holy Ghost" is an essential condition to powerful preaching, to holy living, to a faithful and effective witness-bearing for Christ—by individuals, by churches, etc.

4. To be "with Jesus," in daily communion and active fellowship, is sure to beget a moral and spiritual resemblance to Him that will go far to disarm prejudice and hostility and compel the world, and even the enemies of Christianity, to take knowledge of the fact and make confession of it to the glory of God.

MARCH 9.—GOD LOOKS AFTER THE "NINE."—LUKE xvii: 17.

Ten lepers cried to Jesus for mercy, and he said unto them: "Go show yourselves unto the priests. And . . . as

they went they were cleansed. And one of them, when he saw that he was healed, turned back . . . and fell down on his face at his feet, giving him thanks. Jesus said, were there not *ten* cleansed? but where are the *nine*?" Only one of the entire number, on whom so great a miracle had been wrought, returned to give glory to God: "and he was a Samaritan."

The "nine" may have felt gratitude in their hearts, and may have spoken to their friends and neighbors of the great mercy shown them; but they failed to come back to Jesus and thank Him for what He had done for them and "give glory to God." It was a thoughtless, ungrateful omission of duty, and the Master was touched by it, and made the searching inquiry contained in vs. 17, 18.

There are two leading thoughts suggested by this narrative that we do well to consider and turn to practical use.

I. CHRIST HAS A PERFECT KNOWLEDGE OF ALL UPON WHOM HE CONFERS SPECIAL GRACE AND BLESSING, AND A PERFECT RECOLLECTION OF THE KIND AND MEASURE OF HIS BESTOWMENTS.

Though but a solitary "stranger" returned to thank Him, he knew that He had had mercy on "ten," and had "cleansed" them all of a horrible malady, and that the "nine," who evinced no gratitude, were Jews, and therefore the more blameworthy.

So in all His dealings with men under the gospel. Christ *individualizes* them all—both the recipients and the gifts. He distinguishes also between the Samaritan and the Jew, the "stranger" and the friend and heir. No one can lose himself in the multitude in Christ's kingdom. If the grace of conversion is conferred on any one, He knows whether proper confession is made by that man before the world. If temporal prosperity is given, He will not fail to see if corresponding fruit is borne. If the soul is enriched with His abundant grace, He will look for abundant fruitage. There is something solemn and touching in the thought that Christ's memory holds the record of every indi-

vidual person's life and mercies, and that inquisition will be made at the judgment in every instance. Not one of the "nine" will escape.

II. WHILE THE SOLITARY GRATEFUL SOUL WILL BE AMPLY REWARDED BY JESUS, THE MULTITUDE OF INGRATES WILL BE INQUIRED AFTER AND DEALT WITH BY HIM.

"Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." Let the recipient of grace remember this. How many of God's great mercies are never acknowledged? "Ten" are healed of sickness, but only "one" returns to give thanks. "Ten" are severely disciplined by Providence, but "one" only humbles himself and gives glory to God. "Ten" sinners are converted through God's sovereign grace, but "one" only comes out, and before God and angels and the world confesses Christ. "Ten" are "healed of their backslidings," but "one" only penitently confesses before Christ and the world and brings forth "fruit meet for repentance." "Ten" are convicted of sin, under God's Word and Spirit, but "one" only actually comes to Jesus and is pardoned. "Ten" gospel sinners are entreated to turn and live, but "one" only is "effectually called." "One" is saved out of a family, the "nine" perish. "One" church is revived, the "nine" know not the "day of their merciful visitation."

O what a subject for heart-searching! What a theme to carry to God in prayer! Who belong to the "nine?" Who will help to search them out and bring them to a sense of duty?

March 16.—TO SIT STILL IS TO DIE.—2 Kings vii: 3.

The reader is familiar with the narrative on which we base the lesson of this evening. It is most incisive and emphatic in its teaching. Four lepers sat at the gate of Samaria, which was besieged by the Syrians. What to do? was the anxious inquiry. Famine raged in the city, and they were sure to die if they entered the gates. The camp of the Syrian host was nigh, but, as they

were Samaritans, and lepers at that, they could not hope for mercy at the enemy's hands. And yet to sit where they were was to "die." Their case seemed hopeless. Yet they rightly judged that to remain inactive—to sit still—was the unwise thing they could do—left them not one chance of life.

The same principle will hold good in every man's history. There are *critical* periods in his life when his whole future hangs on his personal decision as to his course. Various courses suggest themselves, and he is often in doubt and perplexity which to adopt. But decide he must, and decide he does, for weal or woe, in time and in eternity. To *sit still and do nothing in these critical periods is suicidal.*

1. *It is so in the ordinary business affairs of this life.* Thousands are ruined by inactivity—by lack of incisive, heroic resolution and effort in the crisis of their affairs. They "sit still" till the opportunity to retrieve themselves is lost; till the tide of irresistible fate sets in against them.

2. *It is so in the formation of character.* There are critical periods when to "sit still" and let things take their course, is to forfeit all self-control, to put yourself, soul and body, at the mercy of evil associates, demoralizing principles, and ruinous habits—in a word, to make shipwreck of character.

3. *It is so with the awakened sinner.* It is the most critical period of his life. Decide now he must the most momentous question that ever trembled on human lips, "What must I do to be saved?" He cannot evade it. He cannot postpone it, without infinite peril. It is madness to think of remaining where he is, or what he is. He *must* decide on some kind of action; he must go backward to death, or forward to life, by the very laws of his moral being.

4. *It is so with every sinner living under the Gospel.* To "sit still" is certain death. To do nothing, absolutely nothing, in the way of inquiring after truth, repenting of sin, seeking Christ, obeying the gospel, is to make our "damnation

sure!" It is a great mistake which many fall into, that positive hostility and active resistance to the gospel are necessary to ensure condemnation. The *negative* position and conduct is amply sufficient. *Not to believe—not to accept Christ in the relations offered; not to possess the character and bear the fruit of the Christian life—is to render one's salvation impossible.* "How shall we escape if we *neglect* so great salvation?"

O the sinners that throng our sanctuaries do not realize this! They think they must "do some great thing" to forfeit eternal life. Whereas they need do *nothing*—only "sit still" and retain their attitude of indifference and let things slide—to lose their souls! There is more hope of an honest, inquiring skeptic than of that gospel-indifferent, gospel-hardened sinner, who sits every Sabbath in God's house, consenting to the truth, but lifting not a finger or a prayer in behalf of his imperiled soul! There is more hope of a wretched struggling "prodigal," than in the case of ten thousand "respectable" sinners in our churches, whose feelings are never ruffled, and whom neither the thunders of Sinai, nor the strains of Calvary, can rouse to take one step to secure their salvation. Pray, O pray, for the multitudes of sinners who "sit still" in Zion and sleep the sleep of death eternal!

March 23. — THE LORD IS INDEED RISEN.—1 Cor. xv: 12-23; Matt. xxviii: 1-6.

¶ It is difficult to say anything new on the subject of Christ's Resurrection. Happily, there is no necessity of doing it, in order to establish the historical fact; for there is not a fact in history, sacred or profane, that is established by stronger and more indubitable evidence than the fact of Christ's death and resurrection. The nearest approach to a "new" argument to establish the latter is presented by Dr. J. M. McNulty, in the Feb. No. of this REVIEW (p. 169). We refer our readers to it in this connection, assured that it cannot fail to strengthen their faith in this cardinal truth of Christianity.

Yes—the Lord is indeed risen. We believe the glorious fact. We have more and stronger evidence of it even than that which satisfied doubting Thomas, and forced him to cry out, "My Lord and my God!" His was the evidence of his personal natural senses. We have the testimony of a "great cloud of witnesses," angelic and human, friends and enemies, who saw Him and held converse with him, and testified of Him, in life and in death—and the testimony also of more than 1800 years of His spiritual manifestations and incarnate presence and reign in His Church on earth as the Redeemer of mankind.

Let us dwell briefly on some of the blessed consequences which flow from the stupendous fact of Christ's Resurrection.

I. THE RESURRECTION OF THE SAINTS TO EVERLASTING LIFE IS ASSURED.

The quickening of Jesus is a demonstration that all who sleep in Him will be likewise quickened. Paul's argument is conclusive: "Now is Christ risen from the dead and become the first fruits of them that slept."

II. DEATH AND THE GRAVE ARE CONQUERED FOES—ARE "ABOLISHED" by the act of Jesus in bursting the bands of death, and on Easter morn coming forth from the tomb of Joseph a living man, an all-conquering King.

"Hallelujah! for the Lord God omnipotent reigneth." "He is not here," was the glad announcement of the angel to the Marys, who came to embalm His dead body, "for he is risen, as he said. Come see the place where the Lord lay." It was now an empty tomb. There lay in order the grave clothes. The door of the sepulchre stood wide open. "Go quickly and tell his disciples that he is risen; and behold he goeth before you into Galilee: there shall ye see him; lo, I have told you." Hence, no believer needs be in bondage to the fear of death. Even in "the hour and article" of death he may shout, "O, death, where is thy sting," etc.?

III. THE PREACHING OF THE GOSPEL IS NOT A VAIN OR FOOLISH THING.

It is the veritable, Divine message of the crucified, risen and reigning Son of God, to the lost and perishing sinners whom He came to save. "It is the power of God unto salvation to every one that believeth," attested by the most wonderful life and teaching and death that ever entered into human history, and by resurrection marvels and transforming power over human hearts and characters that eclipse anything witnessed on earth or in heaven.

IV. CHRISTIAN FAITH IS A DIVINE AND SAVING POWER.

Not a speculation, not a vain philosophy, not a scientific dogma, not a "cunningly-devised fable"—but the "wisdom of God," a Heaven-attested truth, a living, transforming, resurrecting power in the soul, restoring to it the image of God, and fitting it for glory and immortality.

March 30.—REJOICING IN THE LORD.—Phil. iv: 4.

The Apostle is very incisive and emphatic in his teaching on this point. Here it is: "Rejoice in the Lord always, and again I say rejoice." In Thessalonians (v: 16) he says, "rejoice evermore." In Romans (xii: 12) it is, "Rejoicing in hope." And Peter says (1 Peter iv: 13), "Rejoice, inasmuch as ye are partakers of Christ's sufferings."

Rejoicing in the Lord, is alike the Christian's duty and privilege.

I. IT IS A CHRISTIAN DUTY.

1. Because *it is enjoined in the Word of God*. And it is enjoined in positive, unmistakable, and most emphatic language. Not to obey the injunction is therefore a *sin*.

2. Because *it is a fitting and proper exercise of the Christian soul*. It is demanded by the nature of things. Should he that serveth the king be of a sad countenance and carry a heavy heart? If the infinite grace of pardoning mercy has been bestowed, should it not suffuse sunshine and gladness in every look and act of the recipient?

3. Because of *its influence upon others*. Nothing is more depressing in its influence on a church than the Jeremiahs,

who are ever bewailing and mourning. They are "wet blankets" to chill and destroy piety. One of the most godly men I ever knew wore, habitually, so solemn and so troubled a face, that his looks and presence never failed to cast a damper on all present. I never saw him smile, not even in great revivals. And what an impression such a habit makes on the world! It belies Christianity. It sets men's hearts against religion.

II. Rejoicing in the Lord is a PRIVILEGE, AS WELL AS A DUTY.

1. *An infinite benefit has been conferred upon the Christian.* Pardoned, justified, sanctified, a child of adoption, crying: "Abba, Father," it is right, it is natural, that he should rejoice with a great rejoicing, "rejoice always," rejoice "evermore," in God, his Savior and King. No other creature of God, on earth or in heaven, has so much cause for great and perpetual rejoicing as the Christian. The very stones of the street might cry out against him, if he refused to rejoice and magnify the God of his salvation.

2. *His new relations ought to fill him with joy unspeakable and full of glory.* A child of God, a citizen of Heaven, a member of the royal household of faith, how can he be sad and dispirited and cast down, even for a day.

"Why should the children of a king
Go mourning all their days?"

Cheer up, desponding, fearful soul! Thy God is thy defense, thy Savior is on the throne. Greater is He that is for you than all they that are against you. Crosses, and perils, and sacrifices and burdens, there are; but if they were a thousand times more and heavier than they are, you would still have cause for ceaseless rejoicing. Evil, suffering, doubt, fears, with you, are momentary; while grace, victory and glory, are eternal.

3. *Heaven secure, heaven in near view—a living, glorious reality*—is ample reason for constant, exultant joy—joy in God, joy in Christ, joy in the Holy Ghost, joy in the Cross, joy even in tribulation—a joy that shall well up in the soul like a stream issuing from the very throne of God and the Lamb.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

QUESTION: *Will you give a criticism of the following plan of a sermon which was lately preached, not without effect, at the opening of a series of revival services?*

I Sam. x: 26. "And there went with him a band of men whose hearts God had touched."

With what glowing prospects does this new-crowned king begin his reign; chosen by God himself; gifted with a splendid physical presence; filled with the spirit of God; accepted and supported by all the people, and especially surrounded by such a noble body-guard.

I. God, in touching the hearts of these men, filled them:

1st. With reverence for the cause of which he was the representative.

2d. With devotion to him as that representative.

3d. With a commendable zeal in service to that cause.

4th. With wisdom and ability as counsellors.

5th. With personal unselfishness in their service.

II. Every chosen servant of God needs to-day as a body-guard, "a band of men whose hearts God has touched."

1st. With the zeal of pardon and acceptance.

2d. With a sanctified zeal in God's service.

3d. With a burning desire for the salvation of souls.

4th. With a mighty faith in God as to the results of the work.

Not quite enough of plan has been given to indicate the thought pursued beyond the most general idea, and it is difficult to see where the main stress of the sermon lies. No doubt it was effective; the earnestness of the preacher and the occasion tended to make it so;

but we should see this even in the plan—any of Dr. Bushnell's plans reveal the peculiar power of the discourse. It ran through the bones. The text is a happy one, as well as the subject drawn from it. An accommodated text is often interesting in itself when, as in the present instance, there is a real resemblance of ideas between the original and the applied use of it, so that both are based on the same fundamental principle. There is, in such a case, no strained or fanciful similarity, even if there be no absolute identity of ideas. The devotion to a good cause and to its chosen leader, is found in the passage as it occurs in the First Book of Samuel, and also in the sermon wherein the preacher employs it as a text. It was the cause of God in both cases, for Saul was anointed by the prophet in the prophet's own words, to "renew the kingdom." It was in both cases to build up the true Israel.

The principal rhetorical criticism of this plan is, that instead of making two grand divisions with regular heads under them, the first applying to Saul and the second to the spiritual leadership of the Church—it would have been better to put all that was said concerning Saul in the introduction, which is really here the explanation of the text and its circumstances, thus furnishing an opportunity to give, in a natural and interesting way, the account of Saul and his relations to the kingdom of Israel in his day—a magnificent character, this Saul, both for good and evil, and full of moral lessons. His life is a tragedy drawn with full and powerful strokes of the inspired pencil. It forms one of the most dramatic and pathetic, as well as morally forcible histories of the Old Testament; and this introduction would be a basis for the instruction of the sermon, and would lend a living organic unity to the whole. I would thus, after this historical introduction, deduce from it a general proposition of a more spiritual nature, and found my real sermon on this proposition. As it is, there are two formal grand divisions, the one of Saul and the other of ser-

mon. So that there is a tendency to monotonousness in the treatment, and much force of fresh application is lost. In the plan given, just the same qualities of zeal, devotion and unselfish service described in the first division, are repeated inevitably in the second, with only differing circumstances. There is no progress in the thought.

In the phraseology, too, of the divisions, or of the statement of heads, the language, as it seems to me, is not simple enough. The adjectives "sanctified," "burning," "mighty," are unnecessary; and "the seal of pardon and acceptance" is a phrase which some in the congregation might not understand. If simple language is found anywhere, it should be in the plan. We wish to have divisions—the turning points of the discourse—to be unadorned. They should be plain solid statements, as plain as possible, of propositions to be proved, and nothing more.

In the second grand division, as it stands, the second and third subordinate heads are too much alike to be made separate heads at all, and, therefore, one of them is unnecessary; it is, indeed, rare that a sermon needs more than three divisions, and more divisions usually make scattering fire.

The real unity of a sermon drawn from this passage lies in the phrase, "whose hearts God had touched." This is its deepest thought—the root of all. It was no mere human interest with which these hearts were moved, having in it the elements of time, change and selfishness, but it was a divine interest wrought by the Spirit of God, aiming at His kingdom and pure of all lower worldly ends. It was eternal in its nature, and, in a Christian sense, sprang from the love of Christ, or personal union with Him in His work. This is the under-current of the theme—its main thought—which, in some way or another, should be wrought into every portion of the sermon.

To reconstruct the plan in a more compact way, to give it effective unity, and to put it also into more every-day language, and yet to preserve its good

points, it might, perhaps, be recast, I venture to suggest, into something like this form :

Introduction.—The graphic portrayal of the history of Saul and his relations to the Kingdom of God in his day, his virtues, supernatural aids and opportunities, weaknesses and crimes, his beginnings in the obedience of God and his terrible fall from God's favor, and, as drawn directly from the lessons of his life, and of this special passage of his life taken as a text, the

General Proposition.—The need of men divinely fitted to support their chosen leaders in the work of God's kingdom.

1st. Of men whose hearts are renewed by the Holy Spirit.

2d. Of men who have a Christlike desire to save their fellow men.

3d. Of men with faith in the success of God's work.

Conclusion.—The lessons from such a subject are many and rich, certainly two might be mentioned in which the preacher could make for himself room to say the most heart-searching as well as encouraging and practical words, calculated to stir up his own and the Church's activity.

1. A lesson to ministers. Ministers can do more through inspiring and setting others to work than they can through their own exclusive labors however faithful and exhausting. This is a great gift of wisdom. They themselves are multiplied a hundred fold. This has been true of the most successful preachers. A working church in which every talent is brought out for the good of men is a minister's epistle known and read of all, his most eloquent preaching.

2. A lesson to the Church. Earnest prayer is needed for the Holy Spirit to awaken new love and zeal in the work of building up the kingdom of God.

2. *It is my hearers who say that I am a very powerful preacher; and I have, indeed, rarely had a regular and attentive listener who was not converted to Christ. But my preaching is not attractive. Men are not drawn to listen to me, and frequently they*

are repelled. Ought I to make my preaching less evangelical, forcible and pungent? Ought I to try more to please men and less to persuade them to repent and believe? I know I desire the salvation of men; that I would count it a light thing to die to save the souls about me. But I seem to be repelling men instead of drawing them. What shall I do?

It is quite impossible for me to speak regarding a stranger, but this seems to be a voice of almost painful sincerity; and yet a man who believes he has by his preaching led souls to Christ, should feel encouraged and rewarded, I should say in so far as one has done this let him rejoice and go on doing the same; for it is not every minister who can speak so confidently of the good results of his labors. It may be possibly that the preacher is unfortunately placed. The round peg has got into the square hole, or the square peg into the round hole. That sometimes happens. Divine grace would not have fitted the apostle Peter to do the apostle John's work. He who breaks up the fallow ground is not always the one who garners the harvest. No genuine laborer's work is lost. A man who is ready to die for others, whether he please them or not, will influence them as no smooth-tongued rhetorician can. Yet the power to win men may be wanting. What is attractiveness in a preacher? It is the same thing of its kind though not degree that made Christ attractive. It is the Christlike spirit, so difficult to describe and analyze, but in which the divine elements of persuasion are mixed, the righteousness in which the Father's will is supreme; the spotless purity; the courage that meets with serenity every evil; the self-sacrifice that drinks the cup of suffering to its dregs; the humility that is willing to become as the offscouring of the earth to reach the lowliest; the forgiveness that passes by injuries; the love that takes the foulest into its embrace and lays down life to cleanse and save sinful humanity. How rare for the preacher to have these Christlike elements of persuasion even imperfectly! One may preach power-

fully the doctrine of fear, and more than that, may have risen to a higher apprehension of truth and of the mind, so that he has learned to preach "right" and to drive the shaft home to the reason and conscience, who yet may not have learned to preach the gospel—the thing that wins, or divine love to sinners. This is the all-comprehending love by which a man (since he is made so) is compelled to love God because God loves him. When he knows and believes this he yields. It is divine love that wins as does human love at last, for you cannot convince a man into heaven more than you can drive him.

It may possibly be that it is only a little thing after all that makes a good man unattractive—an ungracious man-

ner that freezes up the current of personal magnetism, or a harsh voice (that was the reason of Savonarola's ill-success in the pulpit till he remedied it), or a dogmatic method of argumentation, or an abstract style of metaphysical circuitousness, or a rhetorical superficiality that glitters but does not warm and penetrate, or an awkward delivery, or a drawling accent—some little thing, but still offensive to persons who cannot recognize real manhood and true worth beneath a repelling exterior. The Abbé Maury recommended to a young preacher that he should now and then burn a grain of incense to the graces; one might do this without becoming a pulpit courtier, which is worse, if anything, than a pulpit buffoon.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

THE PASTOR'S PART IN REVIVALS ONCE MORE.

Not unlikely the church, during a period of religious decline, will have developed occasions of mutual offence and alienation among fellow-members. Whether you know such to have been the case or not, it will be safe for you to presume that such has been the case, and to act accordingly. The Lord said: "It must needs be that offences come." A sermon to enforce the duty, never sufficiently considered, of mutual confession of faults, will be very appropriate. Individual hearts will already have been warmed throughout the church. What lacks, it is probable, will be the interfusion and union of hearts. Mutual confession on every hand, both public and private, will prepare for this. But it requires prodigious spiritual power to overcome the enormous natural repulsion with which mutually offended human hearts fly asunder. You may expect to fail at this crucial point, unless you invoke a special reinforcement from heaven. We hardly know an occasion demanding a heavier drain on the best resources, moral, mental and physical, of the preacher, than the serious, the strenuous, the supreme attempt to bring estranged Christian

hearts together in the office of mutual confession of faults. But the gain from success corresponds to the price at which success is bought.

Regard ought, perhaps, at this point to be had to a class of professed Christians who unhappily are almost certain to be represented in every church of Christ. We mean those whom, in our customary religious phraseology, we style backsliders. It may be better to postpone special appeal to these for a later stage in the progress of revival. Frequently, we are tempted to think, it requires a greater concentration of spiritual power to reclaim backsliders than to convert sinners. Still, there will generally be some among backsliding Christians not too far fallen away from Christ to hear His voice when He first begins to speak in the midst of His garden. And it is always a great gain to restore one wanderer from the wilderness to the fold forsaken. A single sheep astray that has once been within the fold, leads many another on the way to destruction.

Unless there shall now be evident an interest awakened in religion on the part of the unconverted in your congregation, you may prosecute still further the line of aggressive movement upon

the consciences of your church. It is highly probable, however, that if, as we would have you do, you have constantly kept in mind the pertinent fact that your congregation contains persons not Christians, and have preached accordingly—that is, with some adaptation of your discourses to the needs of such persons—it is highly probable, we say, that you will now see signs of interest in religion among these, as well as among church-members. Signs we say, and we mean signs observable from the pulpit, in increased numbers and in deepened attention, but signs also discoverable only by means of personal conversation with individuals, had in the course of assiduous pastoral visiting.

Nothing, by the way, could well be more unwise than to expect that your preaching from the pulpit will be sufficient by itself, without other exertion on your part, to produce the revival of interest in religion that you seek among your congregation. You will need to exert yourself in private, as well as in public. Redouble, therefore, now your pastoral activity. Visit your people, family by family, individual by individual. The history of every real revival of religion, fully written out, would almost certainly reveal the fact that, at its beginning, there was work of this sort done, if not by the pastor, then by some earnest private member or members of the church. The law of propagation for spiritual life and spiritual revival, is from individual soul to soul. Do not forget this. Besides, you cannot preach with power unless you know to whom in what state of mind and heart, you are preaching. It is the fore-known points of contact for your sermon in the congregation that will best help you to prepare your sermon. It is the vividly felt present points of contact that will best help you deliver your sermon with power. These points of contact will draw the fire from the pulpit, as spires of metallic invitation draw the lightning from the clouds in a thunder-storm. But there must be lightning in the clouds to be drawn. And there must be fire in the pulpit ready, at sum-

mons from the pew, to descend and set the congregation in a blaze of interest and feeling. The fire in the pulpit is kindled and it is fed from above. But Elijah must prepare for it, as well as pray for it. Work, then, hard and faithfully, as Elijah worked, making ready for the reception of the witnessing fire from God. And part of this work must be pastoral work. The pastor ought never to let one day pass in which he does not intently labor and pray for the rescue of particular souls. General desire for the redemption of the world, general petition for divine blessing on your ministry, is not enough. What is general, is apt to be vague. What is vague, is apt to be faint and cold. And it is not cold and faint prayer to which answer is pledged. In fact, it is just the opposite kind of prayer—the fervent and energetic. And this kind of prayer will oftenest be specific.

Fix your thought and your desire and your prayer and your endeavor on particular persons. Study their cases. Consider all the circumstances that influence them. Plot against them, in their favor, with holy craft and zeal. Remember: Be zealous, be crafty, but be holy. Watch for souls somewhat as the trapper watches for his prey. But watch you to snare them for their good, not for your own — your own good, either in profit or reputation.

If your pulpit and your pastoral efforts are successful, the success will report itself in the prayer-meeting. But abruptly here we pause again, till a future number furnish us opportunity to speak of the prayer-meeting in revivals.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Wisely measure your stay, on each occasion, in a manner to sharpen, rather than to sate, the relish for your company.
2. Be so industrious and so active a man, that your people will come spontaneously to see, for themselves, how your time for any one household call is justly limited by your obligation to make others, and to do, in all relations,

the manifold duties of your office as minister.

3. On the other hand, do not live by any rigid mechanical rule of division of your time; least of all, let such a scheme of work obtrude itself upon the notice of your people, in the form of absent-mindedness in you, or of conversations, now hurried, and now cut suddenly short, as by the intervening recollection, on your part, of an engagement then immediately to be met.

4. Keep the social element in your call truly subordinate to the pastoral, incessantly watching yourself lest, on the contrary, unawares, the pastoral be reduced to serve the social.

5. Strive here, as also everywhere else, to realize a constantly purer, and wiser, and safer spontaneity, through the necessary antecedent stages of a considerably and scrupulously guarded self-consciousness.

6. Having your object in pastoral visiting always thus consciously and earnestly religious, move toward your object by courses that, being free alike from ostentation and from constraint, may sometimes, perhaps, be not at all recognizably religious to observers.

7. Cultivate a habit of sober cheerfulness in spirit and in manner, that your coming and presence, wherever you go, may be welcomed like sunshine.

III.

QUESTIONS AND ANSWERS.

1. A correspondent writing from Gambier, Ohio, with reference to a recent note in this department on the subject of the pastor's responsibility for pronouncing words correctly, gives a list of Scripture proper names, on the pronunciation of which, he says, he found authorities to differ. His conclusion is, pronounce as "comes most natural." But this will hardly do, as a universal rule to all. We know a distinguished American scholar to whom, in his youth, it came "most natural" to pronounce "Ptolemy," "Pee-tol-é-my." We know another eminent divine who was long accustomed to pronounce "misled," "miz-

zled." That pronunciation came to him "most natural," and it recommended itself also by a certain whimsical propriety of consonance with the meaning of the word. A less cultivated reader of Scripture, so the present writer has been told, found it "most natural," by unintentional metathesis, to call "Egypt," "Egg-pit." Still another is said to have pronounced, more thoroughly, the same word, "Ee-gee-wy-pé-té," making a syllable of every letter. The wise rule is, Pronouncing with habitual care, according to the best authorities, make the *right* pronunciation "come most natural."

Curiously enough, there is not a single word in our Gambier correspondent's list, on the right pronunciation of which there is any chance whatever of doubt or difference. Webster and Worcester not seldom disagree on the *preferred* pronunciation of a word; though they *generally* agree in giving the same *alternative* pronunciations. You are not absurdly out of the way in adopting *any* one of the pronunciations, of which these two authorities offer you the choice. But, on *all* the words in our Gambier friend's list, Webster and Worcester agree; and it may be said, with confidence, that no other than their pronunciation is, in the case of any one of those words, admissible.

We do not know what edition of "Young's Concordance" was used by our correspondent for comparison with Webster's Dictionary; but assuredly, if he was accurate in reproducing what he found in his copy, he had better decide, at once and for all, either that the proof-reader was too careless, or else that the compiler of the pronouncing vocabulary in the volume followed the rule of the "most natural" pronunciation far too closely, to make the work anything but a very misleading guide in orthoëpy.

2. "Is there any sound objection to the minister's using the name 'backsliders' to designate a class of hearers generally found in any congregation?"

"Backslider" is a Scripture word. The image contained in it is a lively one. It answers well to the thing in-

tended. It describes one who has lost his standing and foothold, or, rather, one who, instead of going forward on a given path, is in process of losing ground previously gained. The application of the term is, of course, to a Christian whose present apparent progress in religion is, to use a solecism, backward rather than forward.

There are such Christians. The simple question is, whether it is best to make a class of them, and give them this particular name? We are inclined to think that it is not; that is, not as an habitual, or even a frequent, use of language from the pulpit. Those who best deserve the name will often fail to recognize themselves under it; while other Christian professors, less unfaithful, perhaps, than these, but still needing a prick to their conscience, will feel that *they* cannot be meant by an unfavorable descriptive designation so serious. It is better to get at the hearts and consciences of persons, not by stereotyped forms of words, but by fresh descriptions, answering exactly and effectively to their case; than it is to rely on their feeling the force and application of a class name. One of the chief arts of good preaching lies in that close fitting of descriptive language to persons which will make those persons instinctively say, "That means me." The present writer listened once to an excellent sermon addressed to backsliders, the whole force of which seemed to him to be lost, because, for lack of definite description, no one felt that the sermon applied to *him*. It was as if a physician should proclaim a remedy for persons afflicted with a certain disease, but fail so to point out the symptoms of that disease as to make the sufferers from it perceive themselves to be in need of the remedy recommended.

Occasionally, it might be very well to preach a sermon, the whole purport of which should be to detail the signs of backsliding in such a manner that many a slumbering Christian conscience would be startled into admitting, "Yes, yes, the preacher is right; the name applies to me; I am a backslider." But we would not have the name lose its just power to shock, by becoming a common, a customary, *stock* appellation. It is not such in the Bible — occurring infrequently there, and only in very marked passages.

3. "What, in your opinion, are the two events of the Bible that transcend all others in grandeur and importance?"

The foregoing is an excellent example of a numerous class of speculative questions that it is far more profitable to discuss than it is to decide. We can easily understand how a large amount of useful mental activity, not without its attendant moral fruit, might result from an eager canvassing, candidly conducted, in conversation or debate, of the point on which we are here desired to pronounce an opinion. There can, we think, be no doubt that the resurrection of our Lord is one of the two events answering to the designation of our correspondent. This event stands out more conspicuously than any other, in the descriptions, arguments, and allusions of the New Testament writers. It constitutes, by the way, a theme which should be preached about oftener than it is. It is the keystone of every conclusive argument that can be constructed, whether for future human existence or for the truth of Christianity.

What event is entitled to be considered the other one of the two called for, we think we had better leave to our correspondent, with his friends, the profit of discussing.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE SHU-KING.

THE Shu-king, the oldest of the Chinese Sacred Books, belongs to the most ancient literature of the world. Some of the events which it records occurred

in the XXIV. century B. C., and some of the documents of which it is a compilation were written not far from that remote date. Other parts of it, however, are of as recent origin as the VII. cen-

tury B. C. These books make no claim to inspiration, record no special revelation from heaven, and are not, in any special sense, religious books. They are annals of ancient empire, and contain the sayings of kings and great ministers of State, whom later generations have come to reverence because of their antiquity. Yáo, Shun and the great Yü were evidently the leaders of a people who were settling new lands, and not altogether devoid of the early nomadic disposition. The great ministers were, like Jethro, almost the devisers of the art of government for their people. Much of their policy related to agricultural expedients, the draining of lands, building barriers against inundations, locating cities, the cultivation of habits of industry among the masses. Religion and morality were incidentally inculcated in these early state documents.

We may be of service to our readers if we make a selection from these doctrines and precepts which were at the dawn of their history familiar to the most ancient race still in existence upon the earth.

As we would expect, we find many superstitions to have been prevalent; but these were of the nobler sort, born of real conscientiousness and spirituality, not of dull intellect and sensualism, as were the superstitions of most early peoples. As men wandered from the plains of Shinar they forgot the exact form of primitive religious truths, but they did not lose the sentiment of these truths. They worshipped toward the heavens; they anticipated a future life: and they tried to live in the favor of an unseen Power.

In our quotations we follow Dr. Legge's translation. Chief among the superstition of the early Chinese was that displayed in

The Worship of Ancestors.

From *Thái Kiá* (B. C. 1753): "In worshipping your ancestors, think how you can prove your filial piety."

From Canon of Shun (B. C. 2280): "He (Shun) returned to the capital, went to (the temple of) the Cultivated Ancestor (founder of the Dynasty) and sacrificed a single bull."

Ancestors Become our Spiritual Sovereigns.

From Pan-King (B. C. 1400): "I think of my ancestors, who are now the spiritual sovereigns. . . . Were I to err in my government, my high sovereign would send down on me a great punishment for my crime, and say 'why do you oppress my people?'"

Nature Worship.

From Canon of Shun: "He (Shun) sacrificed with reverent purity to the Six Honored ones (according to An-Kwo, these were the Seasons, Cold and Heat, the Sun, the Moon, the Stars and Drought, or spirits ruling these phenomena); he offered their appropriate sacrifices to the hills and rivers, and extended his worship to a host of spirits."

Divination.

From Counsels of the Great Yü (B. C. 2205): "One should first make up his mind, and afterwards refer to the great tortoise-shell. My mind was determined in the first place: I consulted with my counsellors; the spirits signified their assent, and the tortoise-shell and divining stalks concurred."

Dreams.

From the Charge to Yüeh (minister of Wuting, B. C. 1324-1264): "The king said, while I was reverently thinking of the right way, I dreamt that God gave me a good assistant who should speak for me. He then minutely recalled the appearance (of the person) and caused search to be made for him everywhere by means of a picture. Yüeh, a builder in the wild country of Fú-gen, was found like to it. On this the king made Yüeh his prime minister, keeping him also at his side."

Omens.

From King Wü's speech at Mú (B. C. 1122): "The ancients have said, 'The hen does not announce the morning. The crowing of a hen in the morning (means) the subversion of the family.' Now Shün, the king of Shatg, follows only the words of his wife." etc. Wherefore King Wü announces Shün's speedy destruction.

But these elements of superstition in the Shu-king are not sufficient in number, and are not made enough of, to characterize the books. The impression the Shu-king makes, is rather that the early Chinese were a wise and practical people, prompted by deep longings after holiness, and of true spiritual aspirations. While their idea of God may have been vague, their sense of the Divinity above them was keen and worshipful, as will be seen from the following quotations:

God the Kings of Kings.

From address to numerous officers (B. C. 1122): "God leads men to tranquil security, but the sovereign of Hsiâ would not move to such security, whereupon God sent down corrections, indicating His mind to him. . . Then heaven no longer regarded nor heard him, but disallowed his great appointment, and inflicted extreme punishment."

Hung Hui said: "Oh! Heaven gives birth to the people with such desires, that without a ruler they must fall into all disorders: and Heaven again gives birth to the man of intelligence to regulate them."

"Vox Populi, vox Dei."

From address to numerous officers: "God was not for Yin, as appeared from the mind and conduct of our inferior people, in which there is the brilliant dreadfulness of heaven." "Yin gave no thought to the bright principles of heaven and the awfulness of the people."

Divine Influence on Men's Minds.

From the Great Plan (B. C. 1122): "Heaven (working) unseen, secures the tranquility of the lower people, aiding them to be in harmony with their condition."

Dr. Legge quotes, as a comment on this, the saying of Khung Ying-tâ of the Thang Dynasty: "The people have been produced by the supreme heaven, and both body and soul are heaven's gift. Men have thus the material body and the knowing mind, and heaven further assists them, helping them to harmonize their lives. The right and the wrong of their language, the correctness and errors of their conduct, their enjoyment of clothing and food, the rightness of their various movements: all these things are to be harmonized by what they are endowed with by heaven."

Special Providence.

From The Yi and Ki, time of Shun (B. C. 2257): "Then Fi on this made song, saying, 'We must deal cautiously with the favoring appointment of heaven, at every moment and in the smallest particular.'"

Counsels of Kâo-Yâo (B. C. 2257): "Let him (a ruler) be wary and fearful; in one day or two days there may occur ten thousand springs of things."

God Infallible.

The announcement of Shang (Died 1754 B. C.): "What heaven appoints is without error."

God Alone the Judge of Human Nature.

The announcement of Thang (B. C. 1754): "The good in you I will not dare to keep concealed; and for the evil in me I will not dare to forgive myself. I will examine these things in harmony with the mind of God."

Divine Fellowship with the Virtuous.

From the Thâi-Kiâ (B. C. 1753): "The former king was always zealous in the reverent cultivation of his virtue, so that he was the fellow of God."

God the Inspirer of the Moral Sense in Man.

The announcement of Thang (B. C. 1754): "The great God has conferred (even) on the inferior people a moral sense, compliance with which would show their nature invariably right."

The counsels of Kâo-Yâo (B. C. 2257): "Heaven hears and sees as our people hear and see: Heaven brightly approves and displays its terrors as our people brightly approve and would awe: such connection is there between the upper and lower worlds."

God Rewards Virtue and Punishes Vice.

The instructions of Î (B. C. 1753): "The ways of God are not invariable—the good-doer he sends down all blessings, and on the evil-doer he sends down all miseries."

From the Possession of Pure Virtue (B. C. 1753): "Where the sovereign's virtue is pure, his enterprises are all fortunate; where his virtue is wavering and uncertain, his enterprises are all unfortunate. Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct."

Virtue a Gift of God.

From The Thâi-Kiâ (B. C. 1753): "Great Heaven has graciously favored the House of Shang, and granted to you, O young king, at last to become virtuous."

Conscience Supreme.

From the Possession of Pure Virtue (B. C. 1753): "There is no invariable model of virtue—a supreme regard to what is good gives the model of it. There is no invariable characteristic of what is good that is to be supremely regarded; it is found where there is a conformity to the uniform consciousness (in regard to what is good)."

Original Excellence of Human Nature.

Advice to Kün-Khân (Cir B. C. 1100): "The people are born good, and are changed by external things."

Virtue and Vice Estimated by Quality, Not by Quantity.

The instructions of Î (B. C. 1753): "Do you but be virtuous, be it in small things (or in large), and the myriad regions will have cause for rejoicing. If you be not virtuous, be it in large things (or in small), it will bring the ruin of your ancestral temple."

Heaven Keeps Account of Men's Lives.

From The Chief of The West's Conquest (B. C. 1123-1154): "Zü Í said (to the king). 'Your crimes, which are many, are registered above.'"

Influence of Human Character on the Spirit World.

Canon of Yao (B. C. 2257): "The bright influence of these qualities (of Yao's character) was felt through the four quarters of the land, and reached to heaven above and earth beneath."

Long Life the Reward of Righteousness.

From The Sacrifice to Kao Zung: "In its inspection of men below, heaven's first consideration is of their righteousness, and it bestows on them (accordingly) length of years or the contrary. It is not heaven that cuts short men's lives; they bring them to an end themselves."

No Immunity for Sin.

From the Thái-Kiá (B. C. 1753): "Calamities sent by heaven may be avoided, but from calamities brought on by one's self there is no escape."

Mora. Substitution.

The Announcement of Thang (B. C. 1754): "When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One man (i. e. the king). When guilt is found in me, the One man, it shall not attach to you who occupy the myriad regions."

Vicarious Sacrifice.

Dr. Legge's note on the above gives the following tradition: "For seven years after his (Thang's) accession to the throne (B. C. 1766-1760), there was a great drought and famine. It was suggested at last that some human being should be offered in sacrifice to Heaven, and prayer made for rain. Thang said, 'If a man must be the victim, I will be he.' He fasted, cut off his hair and nails, and in a plain carriage drawn by white horses, clad in rushes, in the guise of a sacrificial victim, he proceeded to a forest of mulberry trees, and there prayed, asking to what error or crime of his the calamity was owing. He had not done speaking when a copious rain fell."

From Dr. Legge's explanation of the chapter entitled "The Metal-Bound Coffer" (B. C. 1122): "King Wü is very ill, and his death seems imminent. His brother, the Duke of Kán, apprehensive of the disasters which such an event would occasion to their infant dynasty, conceives the idea of dying in his stead, and prays to the three kings, their immediate progenitors, that he might be taken and King Wü left. Having done so, and divined that he was heard, he deposits the prayer in the metal-bound coffer. The King gets well, and the Duke is also spared; but five years later Wü does die, and is succeeded by his son, a boy of 13 years old. Rumors are spread that the Duke has design on the throne.

... But heaven interposes. The King has occasion to open the coffer, and the prayer of the Duke is found," etc.

Sincerity in Worship.

From Thái Kiá (B. C. 1753): "The spirits do not always accept the sacrifices that are offered to them; they accept only the sacrifices of the sincere."

Prayer with Penitence.

Counsels of the Great Yü (B. C. 2205): "In the early time of the Ti (Shun), when he was living by Mount Lí, he went into the fields, and daily cried with tears to compassionate heaven, and to his parents, taking to himself all guilt, and charging himself with wickedness."

Life Beyond the Grave.

Canon of Shun (B. C. 2257): "Thirty years he (Shun) was on the throne (with Yao). Fifty years afterward he went on high and died." Kú Hsi, the Chinese Commentator, says that the meaning is that Shun went to heaven.

Against Unwarranted Ceremonies in Religion.

From The Charge to Yüeh (B. C. 1079): "Officiousness in sacrificing is called irreverence, and multiplying ceremonies leads to disorder. To serve the spirits (in this way) is difficult."

Picture of Character.

Canon of Yao (2257 B. C.): "Examining into antiquity (we find that) the Ti Yao was styled Fang-hsun (the Exalted One). He was reverential, intelligent, accomplished, and thoughtful, naturally and without effort. He was simply courteous, and capable of all complaisance."

Nine Virtues to be Cultivated.

Counsels of Kao-Yáo (B. C. 2205): "Yü asked, 'What are the nine virtues?' Kao-Yáo replied, 'Affability combined with dignity, Mildness combined with firmness, Bluntness combined with respectfulness, Aptness for government combined with reverent caution, Docility combined with boldness, Straightforwardness combined with gentleness, An easy negligence combined with discrimination, Boldness combined with sincerity, and Valor combined with righteousness.'"

Praise of Philanthropy.

From Chapter Against Luxurious Ease (B. C. 1100): "King Wán was admirably mild and beautifully humble: he cherished and protected the inferior people, and showed a fostering kindness to the wifeless men and widows. From morning to midday, and from midday to sundown, he did not allow himself leisure to eat—thus seeking to secure the happy harmony

of the myriads of the people. The appointment of Heaven came to him in the middle of his life, and he enjoyed the throne for fifty years."

Against Selfish Bias.

From The Thái Kiá (B. C. 1753): "When you hear words that are distasteful to your mind, you must enquire whether they be not right; when you hear words that accord with your own views, you must enquire whether they be not contrary to what is right?"

Virtue Nursed by Meditation.

From The Thái Kiá (B. C. 1753): "The young king is dissolute. I Yin said, 'I will build a place in the palace at Thung, where he can be in silence near the grave of the former king. This will be a lesson which will keep him from going astray all his life.' The king went to the palace at Thung, and dwelt there during the period of mourning. In the end he became sincerely virtuous."

Habit a Second Nature.

From Thái-Kiá (B. C. 1754): "The king was not yet able to change his course. I Yin said, 'This is unrighteousness, and is by practice becoming nature.'"

Meekness and Humility.

Counsel of the Great Yü (B. C. 2207): "The Yi (Yü) said, 'To obtain the views of all; to give up one's opinion and follow that of others; to keep from oppressing the helpless, and not to neglect the straitened and poor; it was only the (former) Fi (Shun) who could attain to this! (But) Yi (a counsellor) said, 'Oh! your virtue, O Ti, is vast and incessant. It is sagely, spirit like, awe-inspiring, and adorned with all accomplishments. Great Heaven regarded you with its favor.'"

"Pride brings loss, and humility receives increase—this is the way of Heaven."

From the Possession of Pure Virtue: "Do not think yourself so large as to deem others small."

From the charge to Yueh: "Indulging the consciousness of being good is the way to lose that goodness; being vain of one's ability is the way to lose the merit it might produce."

The Five Personal Matters.

From the Great Plan of K'hi (B. C. 1110): "The first is the bodily demeanor; the second, speech; the third, seeing; the fourth, hearing; the fifth, thinking. (The virtue of) the bodily appearance is respectfulness; of speech, accordance (with reason); of seeing, clearness; of hearing, distinctness; of thinking, perspicaciousness. The respectfulness becomes manifest in gravity, accordance (with reason) in orderliness; the clearness in wisdom, the distinctness in deliberation, and the perspicaciousness in sageness."

The Five Sources of Happiness and Six Extreme Evils.

From the Great Plan of K'hi (B. C. 1110): "The first is long life; the second, riches; the third, soundness of body and serenity of mind; the fourth, love of virtue; the fifth, fulfilling to the end the will (of heaven). Of the six extreme evils, the first is misfortune shortening the life; the second, sickness; the third, distress of mind; the fourth, poverty; the fifth, wickedness; the sixth, weakness."

A Ruler should rule himself and his household well.

From Canon of Yáo (B. C. 2280): "The Ti said, 'Ho! President of the Four Mountains, I have been on the throne seventy years. You must carry out my commands. I will resign my place to you.' The chief said, 'I have not the virtue: I should disgrace your place.' The Ti said, 'Show me some one among the illustrious, or set forth one from among the poor and mean.' All then said to the Ti, 'There is an unmarried man among the lower people, called Shun of Yü.' The Ti said, 'Yes, I have heard of him. What have you to say of him?' The chief said, 'He is the son of a blind man. His father was obstinately unprincipled; his mother was insincere; his brother Hsiang was arrogant. He has been able, however, by his filial piety to live in harmony with them, and to lead them gradually to self-government, so that they no longer proceed to great wickedness.' The Ti said, 'I will try him. I will wive him, and thereby see his behavior with my two daughters.' In the end Shun was advanced to the succession of the throne."

The Praise of Industry.

From Chapter Against Luxurious Ease: "The Duke of Kán said, 'Oh! the superior man rests in this—that he will indulge in no luxurious ease. . . . I have observed among the lower people, that where the parents have diligently labored in sowing and reaping, their sons often do not understand this painful toil, but abandon themselves to ease, and to village slang, and become quite disorderly. Or where they do not do so, they throw contempt on their parents, saying, 'These old people have heard nothing and know nothing.'"

The Early kings were said to have not dared to indulge in useless ease, but, like Káo Zung, "toiled away from the court, and lived among the lower people." These kings Heaven favored with long reigns, seventy-five, fifty-nine, and thirty-three years. But "the kings that arose after them from their birth enjoyed ease. They sought for nothing but excessive pleasure; and so not one of them had long life. They reigned for ten, seven, five, three, or four years only."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

OUR GREAT COMMISSION

Is not the *conversion* of the world, but its *evangelization*. The power of all men combined could not effect the conversion of one soul; that takes omnipotence, and a million impotences combined will not make omnipotence. We are responsible only for bringing the saving message into contact with souls. "Go ye into all the world and preach the gospel to every creature:" there our commission begins and ends. We have nothing to do with *results* which we are incapable of tracing or gauging. Much seed, cast upon the waters, is borne to distant fields, whose harvest we shall never see, or, if seen, connect with our sowing, until secret things are revealed. To escape needless discouragement and enjoy the inspiration of fulfilled hope, we must get God's point of view. His pledge is given. His word returns not to Him void. He has told us His pleasure, and the mission whereto He sends forth His Word, and all history fulfills His promise and prophecy. He is first gathering from out of the nations a people for His name; then when the times of the Gentiles are fulfilled all Israel shall be saved, and the Scriptural millennium shall come, when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

As the panorama of history unrolls, each new scene, in vivid colors, fills out the shadowy outline, penciled by prophecy. Ever since Pentecost, God has been visiting nation after nation to take out of them a people for His name. The door of faith was opened first to Jews and proselytes, gathered from all nations, who returned, as the eunuch did to Ethiopia, to witness to the people among whom they dwelt. Then the doors were opened to the Samaritans, Syrians, and peoples of Asia Minor; then to Italy, Gaul, Britain, Germany; till, in our day, by keys of

commerce and common schools, diplomacy and arms, the printing-press, and even the wrath of man, God has successively flung wide the portals of India, Turkey, Burmah, Siam, Syria, Japan, China, Africa, Korea, and the isles of the sea; the strongholds of the Papacy, France and Italy; till even Thibet, shrine and throne of the grand Lama, capital of Buddhism, seems about to open her long shut doors.

God is doing just as He has said: In all these nations, and sometimes on a grand scale, taking out a people for His name. Witness the half million Christians of India, the scores of self-supporting churches along the Euphrates; the Memorial Hall of Kho-Thah-Byu, the rallying centre of twenty-five thousand Karens; the New Japan, with its giant progress, unparalleled even by Pentecost; the thousand church spires of Polynesia; McAll's hundred gospel stations and thousands of converts in Atheistic France! Starting from Palestine over 1800 years ago, and moving westward, the banner of Christ, successively unfurled in Jerusalem, Antioch, Alexandria, Constantinople, Rome, was borne to the shores of Britain, then across the sea to a new world, across the new world to the Pacific, and the isles of the sea; across the Pacific to Japan, Korea, and the various lands from the Chinese sea to the Arabian gulf and the Golden Horn; till the circuit of the globe is now complete, and once more the standard is raised in Jerusalem, the place of the cross. Meanwhile, the missionary zone is *widening* toward the southern cape and the land of fire; toward the bergs of Greenland and the ice castles of Siberia.

Let the Church of Christ vigorously push the lines of missionary effort, until every nation is reached with the good tidings, and hope shall find the

ripe fruition of Scripture promise. Then when the last disciple shall have been gathered from the Gentile nations, and incorporated as a member, into the body of Christ, when the *εὐαγγελία*, the "called out ones," are complete, and the bride hath made herself ready, the returning bridegroom shall build the fallen and ruined tabernacle of David; the fullness of the Gentiles being come in, the blindness of Israel shall be removed, and through eyes, dimmed only with tears, they shall look on Him whom they pierced and wounded in the house of His friends, and so all Israel shall be saved; and then shall the residue of men, and all the Gentiles receive the salvation of God.

Bishop Morris, of Oregon, of the Protestant Episcopal Church, complains that the *Spirit of Missions*, the organ of that church, has but one subscriber on an average for each congregation, and that the more than 400,000 communicants give less than one dollar apiece annually on an average, and, as noble gifts come in from individuals, there must be numbers of the people who *never give one cent*.

Accessions to Churches in 1886. Presbyterians, North, 51,177. Congregationalists, 27,159. Methodists, very large, and nearly a million dollars for missions. Over \$10,000,000 raised by Evangelical churches of Europe and America in 1886, an advance of \$350,000 over previous year.

City Evangelization. Philadelphia has been districted and visited from house to house, various denominations uniting. Brooklyn City Missions, under charge of Rev. and Mrs. W. F. Bainbridge holding mass meetings, employing 20 missionaries, and opening reading rooms, etc., for workingmen. Moody begins a three months' campaign in Chicago.

Presbyterian Board reports Dec. 31, deficiency in receipts diminished from \$81,000 to \$50,000. But \$57,000 still is left of the previous years' debt.

Mormons. Mr. Tucker's Anti-Polygamy bill passed the House. It is radical.

MONTHLY BULLETIN.

AFRICA.—In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches self-supporting.—Dr. Wolff, explorer of the Lomami, tributary to the Congo, reports that *a thousand female slaves were sacrificed* upon the tomb of a petty king that has lately died in that region.—H. M. Stanley was to leave England Jan. 20, and go *via* Congo, to relief of Emin Bey.—Five colored Baptist missionaries sailed Jan. 3, for Monrovia, to work among the Vey tribe.

CHINA.—**George Muller**, who has been visiting Australia, was lately in China, and spent two weeks in Shanghai, where he addressed large and attentive audiences three times each week, and twice on Sundays. After visiting the river ports he was to go to Japan.—China has indemnified the London Society and English Wesleyan Society, for the losses occasioned by mob violence.—Dr. Happer's daughter, Mrs. Lillie Happer Cunningham, died at Canton Dec. 9, her father being in this country. She was born in China, and spoke the Cantonese dialect like a native. Her pen was a consecrated one, and produced various useful books and pamphlets which will be a rich legacy to the Chinese.—Dr. B. C. Henry has rented a place in Lien Chow, with permission that foreigners may reside in the building. South China begins to tolerate missionaries.—New buildings for the Mission Hospital at Peking are completed at cost of \$11,000.—Rev. Hunter Corbett reports the death of *Wang Wun Tao*, a remarkable convert. He was converted after being 27 years a paralytic, and preached from his bed. Over *fifty* of his kindred and friends were thus led to Christ.—The Gospel by Mark, in Mandarin, has been published in raised characters for the blind. 250 languages now have portions of the Bible printed after this system.

INDIA.—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand

children, nearly all of Hindu Mohammedan parentage, recently marched in a Sunday school procession.—Two men in Dr. Chamberlain's hospital, on leaving for home asked for copies of the Testament, read and explained to them while there. Being told that they could not read it, they replied: "When a pedler or tax-man comes around we'll make him read before we buy anything, or pay our taxes." Four years after this Dr. Chamberlain, visiting a town some miles away, these men brought their whole village to him to be baptized.—The editor of *The Star of India* writes to *The Independent*: "There are no less than thirty-six missionary societies represented in India, besides ten or more private missions. The English Baptists were the first to enter this great field (passing by the early Danish Missionary Society which sent the first Protestant missionaries to India in 1705), and the Disciples of Christ, whose mission dates from 1883, the last. All branches of the Church are represented. Europe and America, Great Britain, the Continent, the United States and Canada—all are here, laboring hand in hand for the uplifting of India. According to the statistical summary for 1885 there were 137,504 communicants representing the fruits of these missions."—In the *Imperial Gazetteer of India*, the editor, Dr. Hunter, Director-general of Statistics to the Government, says Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830, there were only 27,000 native Protestants in all India, Ceylon, and Burmah, in 1871 there were 318,363. The Government expends £170,000 per annum in supplying the spiritual wants of the troops and civil service.—Barth St. Hilaire prophesies that India will one day "spontaneously embrace the faith of her masters and educators, as she has already adopted their arts, industry and commerce." St. Hilaire is a Positivist, but he speaks to a Parisian audience merely as a stu-

dent of history.—In Calcutta, Shib Chunder Bannerjea and others have been ordained in the *Santalee* language, and among the Santals, by the Free-church Presbytery.

INDIANS.—700 Hualpais are starving, and though not being under the War Department, as they are friendly, that department undertakes to feed them, as the Indian Department has no funds.

ITALY.—Papal Rome has witnessed the laying of the foundation of the twenty-second Protestant house of worship within her limits.

JAMAICA.—Rev. Samuel Goodyer, a Wesleyan missionary, writing from Jamaica, West Indies, says: "A hundred years ago these missions were founded. We have had two Conferences created of late, and have between 40,000 and 50,000 Church members."

JERUSALEM.—The German mission has a congregation of 124 members. Dr. Lepsius, pastor, with four teachers, has an excellent school, where five languages are taught. There is a Leper asylum with seventeen inmates, and an orphan house for girls, 110.

A Word to the Readers.

This department cannot always prevent news from mission fields from reaching the reader somewhat late. We are not in telegraphic communication with foreign fields, nor in contact by direct correspondence. The sources from which items are drawn come to us in printed form, implying delays incident to their first appearance and reappearance in these pages. Nevertheless they reach many readers in time to be of use, and often when as yet they have not come to their eyes. Again, we cannot be responsible for accuracy especially in figures. We take figures from printed reports whose accuracy we cannot verify. A displacement of a decimal point may make a very large error in statement. Our readers will take whatever we here embody as simply the gleanings from other sources, the best to which we can command access. And if any facts or corrections are made known to the undersigned he will be glad to embody them in these pages. The numbers in connection with native churches will always vary largely, so long as all baptized children are reckoned by some, and discarded by other statisticians.

It must also be remembered that I am obliged to furnish the copy long before the date of publication of the REVIEW—for instance, Feb. 25th is the latest date for matter to appear in April number.

A. T. P.

WORKINGMEN AND THE CHURCH.

By JAMES REDPATH.*

Managing Editor *North American Review*.

Question.—From your experience, what complaint, if any, has the workingman to make against the Church?

Answer.—Your question is somewhat too vague. "The workingmen" cannot be massed together as if they were a single body, like a Church, having a similar creed. I know little, for example, of the feelings of the white workingmen of the South toward the Church, whether it is favorable or unfavorable. The black workingmen of the South, as a class, have no prejudice against the Church. They are nearly all church members—a large majority of them at least—and they are not influenced by any modern ideas, whether scientific or otherwise. The workingmen of the cities of the North, on the other hand, with whose opinions I am more familiar, must be divided into classes, in order to answer such questions properly.

My experience among the workingmen of the North (meaning by that term the whole country from Sacramento to New York), is that they have no complaint against the Church, because the word "complaint" implies a degree of interest in the Church which is not characteristic of the Northern workingman. I attended the convention of the churches at Cleveland a few months since and, at the same time, met there the Knights of Labor from every part of the country. What impressed me most in the discussions of the clergy, was the amazing want of knowledge they showed as to the relations of the Church to the workingmen of to-day. The majority of them assumed that the question was, "What will the Church do with the workingmen?" The real question is, "What will the workingmen do with the Church?"

American workingmen—I now speak strictly of non-Catholics—have little or no feeling of hatred to the Church; their feeling is one of indifference. They expect nothing from it, and, at the same time, they have no fear of it. Until

*In an interview for the *HOMILETIC REVIEW*.

church members thoroughly understand this mental attitude of the workingmen, it will be impossible for the Church to do anything with them. The Church must come down from its high pulpit and put on its sandals again, if it wants to influence the workingman. Clergymen, learned in the metaphysics and theology of the Church, both of which the majority of workingmen regard as of no sort of practical importance, will never influence them to join the Church. The workingmen, within the range of my experience, can rarely be tempted to talk about theology or religion at all—either for it or against it. Year after year they are taking more and more interest in questions affecting their own education in the world. When you do get workingmen to talk about the Church you find that they regard the Church as they regard the banks and the railroads and the well to do class, as, if not their enemies, at least, and, as a matter of course, belonging to the ranks of the friends of capital and not of labor. This mood of mind accounts for the exaggerated praise that is given to every clergyman, whatever church he belongs to, who makes himself conspicuous as a friend of labor. Clergymen become sooner known as friends of labor than men in any other profession, simply for the reason that the workingmen expect nothing from the clergy. Ask any workingman in this city [New York] for example, the names of the clergy whom he regards as of national reputation and *his* friends, and you will find that not one of them will be able to name five. When workingmen discuss the attitude of the clergy to the labor movement they quote far oftener than the friends of the Church would believe the typical facts that in my judgment have created thousands of despisers of the Church namely, that such men as Drew, whom they regarded as, like Fisk and Gould, not creators of wealth but blackmailers of it, and such men as Vanderbilt who, while he did valuable service to the State, at the same time by watering stock, practically robbed the people of nearly two hundred millions

of dollars—that such even were enthusiastically eulogized for contributing a very small portion of their plunder to the churches and colleges; while no pulpit was ever heard to denounce their robberies of the poor by methods,—to be sure strictly within the bounds of law—but of law that they corruptly had enacted, or had corruptly administered. I have never yet met a workingman who regarded the Church as the Church of Christ—never one.

Again, when clergymen, who talk upon topics of the day, discuss the labor movement in so large a majority of cases, do they usually show profound ignorance of it, and so unconsciously misrepresent the aims of the workingman, that they earn their contempt. I am talking now of native American workingmen. The Irish-Americans, as a class, are generally loyal to their Church. The Catholic Church in America has as yet taken no offensive position on the labor question. The disaffection amongst Irish-Americans towards the clergy, when it exists—and it often does exist—is directed against individual priests, and not against the priesthood. The Germans, who are not Catholics as a class, have rather an aggressive feeling against the Church. As a rule, they are not only not church members, but they regard the Church as a positive force on the side of capital as against labor. The Poles, Bohemians, Italians and Russians are largely, not only enemies of the Church, but, as a rule, they are distinctively Atheists.

Q. What do the workingmen think of the practical philanthropies of the Church? Do they think, as carried on, they are of much benefit to the poor and unfortunate, and that they should be continued, or that more permanent relief should be sought through socialistic methods?

A. Self-supporting workingmen, as a class, think no more of the philanthropies of the Church and the other charities of the time, whether inside the Church or outside, than the middle class or the richer classes do. They do not belong to the "poor and unfortunate" class, any more than the middle class belongs to it. As to the mode of relieving the poor, the workingmen, as

a class—I mean the native American workingmen—do not believe in socialistic methods at all. They are becoming more and more imbued with the belief that the spirit of our American institutions has been perverted, and that corporations are taking the place of the titled families of Europe; and that therefore the principles of the Declaration of Independence should be rigidly applied, not only in our political, but in our industrial life. More and more, however, they are beginning to believe that the Jefferson theory, that the State should do next to nothing, is a wrong theory, or adapted only for such a primitive state of civilization as existed a hundred years ago. More and more they are beginning to believe that the State should own the railroads, telegraphs, control the currency, and wherever free competition is not possible, that the State alone should enjoy monopolies. Yet that belief, of course, is not socialism.

Q. Has the spread of liberal and scientific unbelief tended to weaken the influence of the Church among workingmen?

A. As I have already said, my profound belief—founded on thirty-five years of almost daily intercourse among workingmen in every part of the country—is that the Church to-day has hardly any influence among the workingmen at all, certainly not in the cities. And again, of course, I confine myself to the Protestant churches. The Catholic Church still has a very strong influence among the workingmen of their communion, which I think is very largely attributable to the fact that by the confessional the priest is brought into familiar *personal* relations with every member of his congregation; and that in the Catholic churches, as a rule, no little "rings" of rich families run the church. If the Protestant Church desires to extend its influence among workingmen, it must be absolutely run on a democratic basis, because bosses and rings will be no more tolerated inside the Church than they should be tolerated inside the State by the workingmen, and especially by the rising generation.

PAUL'S EXHORTATION IN REFERENCE TO OFFENDING WEAK BRETHERN.

BY THOS. G. APPLE, D.D., LL.D.,
LANCASTER, PA.

I HAVE read with deep interest the words of Dr. Crosby and Dr. Cuyler on this subject, and I beg leave to submit the following :

1. It is a somewhat curious fact that the exhortation of Paul to the weak and the strong brethren cannot be observed by both these classes at the same time. If the weak brother heeds the exhortation not to judge his brother in meat or in drink, then there can be no occasion for the strong brother to abstain for the sake of his weak brother ; if, on the other hand, the strong abstains voluntarily so as not to offend the weak brother, then there is no occasion for this latter to abstain from judging his strong brother. Obviously it is a case in which one or the other alone can act. Which is to lead the way ? And is there any more obligation resting on the one than on the other ?

The discussion generally seems to take it for granted that the chief obligation rests on the strong brother. We hear very little said urging the duty upon the weak of abstaining from judging his strong brother in this matter of conscience, and yet we can find no such distinction in the exhortation of the Apostle. It will not do, I think, to say that the weightier obligation rests upon the strong, merely because he is strong ; because this, if carried out, would lead to an undue surrender of the rights of conscience. Paul himself rebuked such weakness in Peter in regard to the right of Jewish Christians eating with Gentile Christians. Not always must the strong yield to the demand of the weak, for Christian liberty has its rights also, as well as Christian love has its obligations.

2. But, secondly, I remark, that it seems to me a mistake is made in carrying this subject out of the sphere of Christian *Casuistry* into the sphere of Christian *Legalism*. In matters of conscience there can be no objective *law* binding. Dr. Cuyler writes upon what

he calls " Paul's *law* of charity," etc. I know he uses the word *law* here in a restricted sense ; but the force of the argument, when it is urged in favor of a law forbidding the use of wine, shows that, after all, the end sought is a legal bond. In matters purely of conscience even Paul can do no more than give his own experience, and urge it in the way of exhortation ; but he cannot, and does not intend to make it a binding law ; otherwise his exhortation to the weak not to judge the strong could no longer have place.

We assume that drinking wine, *per se*, is not wrong, is not condemned in Scripture, but only the drinking to excess. It belongs to the *adiaphora*. The Scripture rather assumes that the custom was as common in the East as drinking coffee and tea is with us. Our Lord's miracle at Cana implies that wine was a means of family support, and I think the quantity He made on the occasion of His miracle there may have been intended to aid the family in straitened circumstances.

Now the question whether a Christian shall subject himself to total abstinence from wine because his drinking it may give offence to a weak brother becomes a matter purely of conscience. And, as I have said, a question of conscience cannot, in the nature of the case, become a matter of objective law. No law can reach all cases of duty. Legislate as we may, whether in Church or State, there remains this region of *casuistry*, where each one must determine his duty at the bar of his own conscience. This is an axiom in ethics. Paul tells us what he preferred in regard to marrying under his circumstances, but he never intended to make his experience an objective rule or law for others.

But there is a fallacy, I think, in using this exhortation of Paul as an argument to Christians, in favor of a Prohibitory law, for to this it continually tends. It may be used legitimately to enlighten the consciences of Christians in regard to their private conduct in reference to drinking wine ; but

even there no one has a right to *judge* another, if he thinks that the circumstances are *not* such as to render it proper and necessary to abstain totally from drinking wine. If his conscience justifies him, by the Lord alone he is to be judged.

But when this exhortation is used, either directly or indirectly, to influence Christians in favor of a Prohibitory law of the State, it is wrongly used. The idea of requiring an objective law to determine questions of conscience is a self-contradiction. I do not mean by this that such a law by the State may

not be right and proper for the State, but that is a question that must be argued on other and different grounds altogether, and all this exhortation, however warmly and eloquently Dr. Cuyler presents it, has, in my judgment, nothing to do with the case. I will not occupy further space in presenting my point, which is simply that in a pure question of conscience there can be no appeal to an objective law; otherwise it is not a question of conscience but of command, and this places it out of the reach of Paul's exhortation to the strong *and* the weak brother.

PREACHERS EXCHANGING VIEWS.

The Catacombs and Baptism.

In the article in the *HOMILETIC REVIEW* for February, on "The Church in the Catacombs," its writer, Mr. Stanton, makes two or three statements which need revision.

The first relates to the act of baptism, and is as follows: "Still existing baptisteries prove that the sacrament of baptism also was administered. The most remarkable is in the Catacomb of St. Pontianus. Ten steps lead down to a basin deep enough for immersion, and supplied by a spring. On the wall above is a fresco of the baptism of our Lord; who, however, is not immersed, but stands in the pool up to the waist, while water is being poured upon His head." Mr. Stanton probably describes the fresco from memory. Certainly he errs, as any one may see by consulting the standard works on the Catacombs. No "water is being poured on the head" of Christ; on the contrary, the hand of John the Baptist rests flat on the head, with the palm down. The proper interpretation of the picture is given by Dr. Schaff in his book on "The Teaching of the Twelve Apostles:" "Christ stands undressed in the Jordan with the water up to the waist, and John the Baptist from a projecting rock places his hand upon the head of Christ to immerse Him, while the dove descends directly from the open heaven." Schultze says of the ordinance as represented by the Catacomb frescoes painted before

the age of Constantine: "The act was accomplished by immersion."

Mr. Stanton is equally mistaken when he speaks of the proof furnished by the Catacombs in favor of infant baptism. His words are as follows: "Of infant baptism there is strong evidence. For there are graves of children, but a few years or months old, whose epitaphs speak of them as neophytes. And no neophyte was received into the Church until he had been baptized." Here are two errors. First, persons were made neophytes by baptism; their baptism constituted them neophytes; so that they could not be neophytes till they were baptized. The word neophyte itself shows this, meaning, as it does, "newly planted." There were no such persons as unbaptized neophytes known in the early churches. I refer for convenience to the article "Neophyte" in McClintock and Strong's *Cyclopædia*. The second error relates to the ages of the neophytes mentioned. These ages, the writer says, are determined by the epitaphs, which tell us that the neophytes were "but a few years or months old." But the ages of the Christians commemorated in the earlier epitaphs of the Catacombs are often, if not always, reckoned from the time of baptism. Tertullian refers to this custom: "Our very life," he says, "is counted only from our baptism." Infant baptism was known, of course, before the beginning of the fifth century, when the burials in the Catacombs

ceased; but the Catacombs themselves afford only meager traces of it, if any; and none are found in the earlier inscriptions.

FRANKLIN JOHNSON (D.D.).

Cambridge, Mass.

Hobby Riders.

Hobby riding, in a moderate degree, is not always reprehensible. In a certain sense we are all hobby riders; for each of us has some particular theme or idea, which is a favorite. Hence, we need not make a merciless onslaught against hobbies without any discrimination. Some of them are made objectionable, not so much because of their inherent character, but on account of the manner in which they are ridden. The innocent subjects are sometimes much abused, and so made objectionable in the estimation of many who do not object to the subject itself; but they are prejudiced, and even embittered against it, when they see it ridden upon, and driven so unceremoniously, as it often is. Now, it is unfortunate that any one should be the obnoxious hobby rider of any subject which relates to the well-being of society, or the cause of Christ. And especially is hobby riding to be deprecated, when a minister of the gospel is the rider, and is constantly riding his favorite before his people on the Sabbath.

To give point and force to this, I will relate an instance which illustrates the destructive folly of zealous hobby riding. A certain Congregational Church was ministered to by a young man who had not quite completed his theological studies. He was engaged to supply it one year. Shortly after his year commenced, he preached a Thanksgiving sermon, at a union service, his theme being Capital and Labor. It was well received, pronounced by many an able effort. Not long after he delivered another discourse upon the same subject, in his own pulpit. A member of his church, an intelligent and honorable man, remarked that the second sermon was far below the first in point of ability. It was then supposed, by the Church

and society, that the young preacher would give the subject a pleasant and respectful rest during the remainder of the year, at least; But, no! He said that the people of that village needed to be further enlightened upon that subject. And so he kept discoursing upon his pet theme, and the congregation were obliged to listen to his hobby till a good many of them became wearied and disgusted. Several men of wealth finally quit attending that church. One of them had given \$200 per year towards the support of the pastor; but he refused to give anything to the young man's support after seeing him so constantly and offensively astride of that hobby. Other men of means and influence followed his example. The young man was kindly advised to get off from his hobby; but the advice was not heeded. He wished to remain another year, but his congregation had dwindled down very much, and not more than \$200 could be secured for his support. "Let not your good be evil spoken of."

C. H. WETTERBE.

"Applied Christianity."

I have read out here on the confines of civilization Dr. Sherwood's article on our great cities and the dangers arising from their enormous growth, with intense interest. The picture he presents is doleful in the extreme, and I have no doubt correct in every particular. But the remedy hinted at, while good in certain circumstances, is not sufficient to meet the case with its present difficulties. Chemicals sufficient to purify a given quantity of water would be powerless in presence of a constantly flowing stream of impurity. And the fathers of a plague-stricken city would be foolish in exhausting her treasury in disinfecting the streets and alleys and houses, and martyring her physicians, while each train brought its car-load of victims with like or worse diseases. Wisdom would dictate to close the gates and say to the unfortunates, "you cannot enter."

The Church is paralyzed in the presence of this "Fermenting vat that lies

hid and simmering" and constantly augmented with a "putrid mass" of from two to eight hundred thousand additional victims annually. And yet, we talk of evangelizing and purifying this mass, and vainly hope for Christianity applied to save our country from the awful overthrow which the Doctor sagely predicts.

The Government has wisely restricted the immigration of the Chinese. They counted nothing in *politics*; but Catholic Ireland, Socialistic Germany, criminal England and vile Italy, with others too numerous to mention, are permitted to flock to our shores, and not a voice is raised against it, because, forsooth, they can vote, and votes mean office, and office means money and power!

The Chinese are a scab upon any community, but decency can draw her skirts, and leave them to themselves to breed their own pestilence and death among themselves. Not so with the others. The pestiferous mass is flowing into our cities, despising our laws, desecrating our institutions, and vitiating our morals faster than Christianity with all her doctors and appliances can purify. God is Omnipotent, but that does not justify the hope that he will do for man or the Church or the nation what they can and ought to do for themselves.

We grow eloquent in discussing the "Rum Power, the Social Evil, and the relation of the Churches to the Masses," but stop the influx of these foreigners, and in two decades the questions would be solved, the Rum Power controlled and the Gospel made triumphant. Let the Sherwoods, the Crosbys, the Johnsons, the Beechers and Talmages with eloquent tongues and pens turn their batteries upon our statesmen and arouse them to a sense of our danger, and Christianity in our cities would recover from its paralysis.

Let us, indeed, "save America, that America may save the world."

Pilot Grove, Mo. R. H. SHAEFFER.

Webster or Young?

IN THE HOMILETIC REVIEW (Feb., p. 175), a writer raises the question of pro-

nouncing Bible names of persons and places, and cites a list from Young's Concordance and Webster's Dictionary, showing great discrepancy. "In such cases," he asks, "who is to be followed?" And concludes that it is sufficient for a speaker to "use the pronunciation that comes most natural and has the least appearance of pedantry."

I question the wisdom of such a course. For one, certainly I would not follow Young. For he does not claim to give the pronunciation according to the principles of the English language. He says in his introduction: "The proper syllables are marked and accented according to the principles of Hebrew and Greek, the accent being placed only on the last or on the second last syllable of the word, never on the ante-penultimate." To adopt that as our rule of accentuation, and so far as the pronunciation of Scripture names is concerned Webster and Worcester would be of little use to us. Take a few words as an illustration:

WEBSTER.	YOUNG.
Ama'lek.	Ama'lek.
Is'hmael.	Ishma'el.
Eze'kiel.	Ezeki'el.
Go'lgatha.	Golgotha.
Absalom.	Absalom.
Gallio.	Gallio.
Ephesus.	Ephesus.
Sosthenes.	Sosthenes.
Antioch.	Antioch.
Abraham.	Abraham.
Gethsemane.	Gethsemane.
Stephanus.	Stephanus.

Dr. Young has given us a magnificent Concordance, but we will look elsewhere for a Dictionary as a standard for pronunciation.

The rule to allow every one to pronounce in a way most natural to him and the least pedantic, would work great mischief; for it allows every one to decide what is natural and pedantic: he becomes a law to himself.

As to what is correct pronunciation. What we want here is not diversity, but uniformity. And in what way can we so readily secure this as by constant reference to and study of our great dictionaries, embodying as they do the best results of the study, learning and usage

of the whole English-speaking world?
Wooster, O. I. C. TRUSDALE.

A Reminiscence and a Lesson.

Never will the writer forget a scene which he witnessed in the church to which he then ministered in a New England town. A revival of searching and glorious power was in progress. "Sinners in Zion" were trembling. Scores were under deep conviction of sin. Many were rejoicing in a new found hope. The old church, long dead, was shaken and rocked as by an earthquake. The Word of God seemed like "a fire, and a hammer" to break in pieces rocky hearts and consume old dead hopes and "refuges of lives." The Church had gathered together, in response to an invitation of the pastor's, to confer together in reference to long standing quarrels and alienations among its members, to see if these "stumbling-blocks" could not be removed, that God's manifest work "might have free course and be glorified."

The pastor made a faithful, searching, solemn address, befitting such an occasion, urging the duty of mutual, frank confession and forgiveness. One after another rose and made a "clean breast" of it. Heart-broken prayers were offered. A most tender and solemn spirit pervaded the audience. It was literally "a place of weeping."

But the climax was not reached till good old Deacon —, whom everybody loved and honored for his holy and consistent life, rose to his feet, and with words trembling with emotion, and

the tears running down his face said, in substance as follows:

"These confessions of the brethren are all proper. But I do not know that I have an enemy in the world. I am sure that I bear no grudge or ill feeling toward any one. If I did, as I have a soul to save, I would not dare to let the sun go down on my wrath. I too have a confession to make, but it is in another direction. *I feel that I ought to go to every sinner in this congregation and get down on my knees and ask his forgiveness!* because I have cared so little for his soul, have not set a worthier example before him, and have not been more earnest and persistent in my efforts to pluck him as a brand from the burning. And I feel that I ought to-day to ask forgiveness for this my great and daily sin, not only of all these sinners who are going down to hell in my sight, but also to ask forgiveness of God, and of you, my brethren."

The effect of these burdened, thrilling words passes the power of description. Pastor and people bowed their heads and wept together. It was some time before the silence was broken.

Never before had I heard such a confession. It seemed like a lightning flash from the judgment day! It cast into the shade the petty feuds and jealousies which the brethren had magnified into mountains of offense, and brought to our view, face to face, a great, common and heinous sin, which every one of us was guilty of, and was called upon by God's Spirit and providence then and there to repent of and put away.

Brooklyn, N. Y. AN EX-PASTOR.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

[We begin in this issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g. "Salamander."*]—Eds.

Christian Culture.

ABIDING IN CHRIST.

Abide in me.—John xv: 4.

These three words, as emphasized consecutively, give three precious phases of

our relationship to Christ. Take them in their reverse order.

1. "Abide in me." The relationship is *personal*. The soul does not rest upon Christ's truth as an abstract system (the error of many Protestants), nor upon Christ's Church (the error of Roman Catholics), but upon Christ Himself.

2. "Abide in me." The relationship

is most intimate. The soul is not merely with Christ (in fellowship), nor depending upon Christ (as an object of faith), nor looking unto Christ (as a helper), but is in Him. Note also the reverse figure, Gal. ii: 20: "I live, yet not I, but Christ liveth in me."

3. "Abide in me." The relationship is an unintermittent one. To abide is more than to come to, however frequently.

To abide in Christ involves

(a) An *abiding faith*. How false the idea that salvation is merely future admission to heaven, and faith only a single act of acceptance performed at some one time in the present life, say the time of conversion! Forgiveness of sin is not postponed to the judgment day, nor is it a grant at conversion for all the sins we may afterward commit; but the "blood of Christ" cleanseth us (literally, *is cleansing*) from all sin (1 John i: 7), *i. e.*, at the time of the commission, or when we look to Him for it. Christ's "*is cleansing*" should be met by man's "*is believing*."

(b) An *abiding love*. Christ's love is not simply the occasion of salvation; it is the essential joy of salvation. "Thy loving kindness is better than life" (Psalm cxiii: 3); and to know that we love Him is the deepest joy the soul can experience.

(c) An *abiding devotion*. 1 John ii: 6. "He that saith he abideth in Him ought himself also so to walk, even as He walked."

THE NAME OF GOD.

Hallowed be thy name!—Matt: vi: 9.

We know not God's literal name. The words we use to designate Him, are descriptions of impressions the thought of God makes upon our minds.

God—Hindoo Khoda—King.

Theos—a mythologic as well as Biblical term for an object of worship.

Elohim—the Almighty.

Adonai—the Lord.

Jehovah—the Existing One.

Ex. xx: 24. "An altar thou shalt make unto me . . . in all places where I record my name I will come unto thee, and I will bless thee." God literally

recorded His name in no place; but manifested His presence through some apparition, blessing or judgment. Therefore His name is any thing, sound, sight or event that serves to suggest Him to us.

I. His name is written on *outward nature*. We should revere God in His works. David, in cxlviii Psalm, Jesus used the liturgy of nature to excite recent thoughts—the grass, the lily, the sparrow, the vine, the fountain, the sky, etc. Max Müller, "The eye of man catches the eye of God beaming out from the midst of all His works." Sir David Brewster, examining an animalcule, "Great God! how manifold are Thy works!"

II. His name is written on *human nature*. Intellect, conscience, spirit. Paul calls the body a temple of God. Dr. Von Ranke's daily prayer, "Who is the power that creates life in me? Who gives knowledge and understanding? Who preserveth the soul that it may not fail? Thou, the Almighty One and Triune God, Thou hast called me out of nothing, I am prostrate before the steps of Thy throne!"

III. His name is written on *historic events*. Distinction between secular and sacred history not well distinguished.

IV. His name is written in providences throughout *my own life*; each event stamped as was each brick in Nebuchadnezzar's palace, with the name of the king.

V. His name is written on the *Bible*. Unbelief or disregard of God's covenant of promise is profanity, "Profane person like Esau."

VI. *Christ the great word*, *i. e.*, expression of God. J. M. L.

Revival Service.

PERDITION IMMINENT.

An evident token of Perdition.—Phil. i: 28.

A "token" is any sign, symptom, prophecy, e. g. Birds flying south—hectic flush, etc.

So in the moral and spiritual world. There are habits of mind, traits of character, moral phenomena, which herald and point direct to "perdition." Listen while we point out some of them.

1. *A state of Unbelief.*—John iii: 18. Condemned and yet unconcerned.
2. *Vicious Habits.* Intemperance, licentiousness, lying, dishonesty. "Can the Ethiopian change his skin, or the leopard his spots?" etc.
3. Self assured—trusting in morality—has no conscious need of the righteousness of Christ.
4. *Gray hairs without Piety.*
5. Crying, "Peace, peace." "Time enough yet." "To-morrow will be as this day and more convenient."
6. *Complacent enjoyment of the world.* The Rich Fool.—Luke xii: 16-21.
7. *Insensibility increasing with age.* Looks like judicial hardening.
8. *Habitual neglect of the means of Grace.*
9. *Restiveness under the faithful preaching of the Word.* Desire "smooth things." Vide Matt. viii: 20.
10. *Enticing others to sin.* (Rom. 1: 32).
11. *Repeated calls resisted.* The Holy Spirit quenched. Barren fig-tree. The discipline of trial and affliction abortive. "Let him alone." "Why should he be stricken any more?"

APPLICATION.

Recapitulate the several "tokens of Perdition."

One symptom alarming: All combined make the case well-nigh hopeless. Still there is hope. The awful doom is suspended, therefore we preach, Awake! Awake! Eph. v: 14; Heb. vi: 18.

FOLLEN.*

GOD'S PROMISE AS A REFINING FIRE.
The word of the Lord tried him.—Ps. cv: 19.
The choicest truth of Scripture must be sought below the surface. This text is rich in the golden ore of spiritual truth.

"Tried" is in the Hebrew "smelted," and "word of the Lord" refers to the promise of greatness given to Joseph when a lad. This vision *smelted* his soul.

How? It resulted in:

I. A PURIFIED FAITH.

Before imprisonment, Joseph worked and God helped; the prison shut him in to God alone. Faith is this reaching Godward, and the Godward side of a man determines character. So

II. A STRENGTHENED CHARACTER.

The youth who entered came out a tried man. More strength is increased power, and power is valuable. Therefore

III. AN ENHANCED VALUE.

He became worth more—to himself, to Pharaoh, to God.

Joseph received the God-sent vision, and, in spite of sneers at home and a prison abroad, clung to its fulfilment.

The promises of God incarnate come to you in definite language. He offers you pardon, help, a growing likeness to Himself. Have you accepted? Are you holding fast?

Your soul is in the furnace of the promises. Shall it come forth metal or slag?
DIOCLETIAN.*

Funeral Service.

WEIGHED AND FOUND WANTING.

Telcel; Thou art weighed in the balances, and art found wanting.—Dan. v: 27.

INTRODUCTION: Belshazzar's feast. The incidents of Daniel, fifth chapter.

I. BELSHAZZAR WEIGHED.

1. *By his Conscience.*

His "thoughts troubled him," etc., 6th verse.

2. *By his Fellow man.*

Confronted by Daniel, verses 13-23.

3. *By God.*

Leading thought, vs. 24-28.

II. BELSHAZZAR FOUND WANTING.

1. *Because he humbled not his heart.*

He was not ignorant of Nebuchadnezzar's downfall because of pride, verses 18-22.

2. *Because he lifted up himself against God.*

Desecrated the vessels from God's house, verses 2, 3.

3. *Because of idolatry.*

"Praised the gods of gold," etc., verse 4. Idolatry of the worst kind.

CONCLUSION: The first and last sins of Belshazzar may be considered the same—God he had "not glorified," verse 23.

APPEAL: Glorify God.

SALAMANDER.*

AWARDING PRAISE.

I praised the dead which are already dead,

more than the living which are yet alive.—
Eccles. iv: 2.

I. IT IS WRONG TO PRAISE THE LIVING
INDISCRIMINATELY.

(1.) Because all ante-mortem judgments of the living are liable to be erroneous, certainly imperfect. Death gives the last finishing touch to the canvas. By it the picture which man's life has painted on earth is finished. We cannot properly estimate the quality of a picture until it is completed. So all estimates of the living are imperfect, and may be unjust, until death ends the life.

(2.) Again, praise of the living tends to an undue exaltation of the subject, and leads to sycophancy, flattery and pride.

II. IT IS WRONG TO PRAISE THE DEAD
WHO DO NOT DIE IN THE LORD.

This is one of the greatest evils of the modern pulpit, *i. e.* praising the lives of men who have died without hope and without God in the world.

(1.) Its influence on the young is corrupting and leads to false views of the value of a righteous life.

(2.) It encourages men to say in the language of the rich fool, "Take thine ease, eat drink and be merry."

III. BUT IT IS RIGHT AND PROPER TO
PRAISE THE DEAD WHO DIE IN THE LORD.

(1.) We can generally form a just estimate of the character of the dead. All malice and all obsequious flattery is then hushed, and a man's life stands forth for impartial judgment.

(2.) The life of the righteous, at death, furnishes an impressive example for the living, and praise of it presses home to the auditor that the Christian's "end is better than his beginning."

(3.) It strengthens desire in the hearts of others "that their last end may be like his."

(4.) Their state is pronounced worthy of praise by a voice from heaven. Rev. xiv: 13.

Why should they not be praised on earth as they are in heaven?

DE SANCTO CLARA.*

Communion Service.

SACRAMENTAL MEDITATION.

Blessed are they which are called unto the marriage supper of the Lamb.—Rev. xix: 9.

The Lord's Supper has always been regarded by the Church as symbolic of the Supper in Heaven. A proper spirit for its observance involves,

I. The belief that we are called to it. He has said, "I will betroth thee unto me for ever" (Hosea ii: 19). Do we believe it? The joy of the bride is in the faith that she is wedded.

II. The consciousness of having accepted Him. Wedding festivities are a mockery where the faith is not mutual. Do we accept Christ for "better or worse?" For worse: His cause is still in humiliation and need. For better: the dowry of His grace, "all things are yours."

III. The beginning of life-long intimacy in communion with Him; the confidant of all our thoughts and purposes.

IV. A present joy. The wedding day focuses on itself by anticipation the delights of the coming years of united life. Lay aside cares, for the Bridegroom's providence watches over you; lay aside bemoaning thoughts about sins, for His grace justifies you; lay aside fears of death, for He stands at the Heavenly Feast to welcome you. "Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready."

LIVING ISSUES FOR PULPIT TREATMENT.

"What can Laws do without Morals"?—FRANKLIN.

"It is wonderful how few evils are remediless; if you fairly ace them and honestly try to remove them."

—THE COUNTRY PARSON.

The Great Temperance Tidal Wave.

Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. xiv: 34.

THAT we are in the midst of a grand Temperance Revival must be obvious to every intelligent observer of the times. As Dr. Cuyler has said, This generation

has not seen so great a temperance awakening as is now in progress.

The evidence of this assertion is seen on every hand ; in every State and Territory of the Union ; among all classes and professions. It is to be found in the press, the pulpit, the politics of the nation, in our legislative halls, State and National, and in every department of life. Never before has there been so thorough and startling and scientific presentation of facts and statistics, showing the infinite evils and horrors of intemperance, as has been made during the last few years. Never before has the diabolical nature and power and menacing attitude of the liquor traffic been unveiled to the public gaze in all their hideous light as at the present time. Never before has the temperance sentiment of the country been so rooted in righteous and fundamental principles, whose natural development will not leave root or branch of the accursed evil. Never before has there been such union among the friends of temperance on the one great issue—"THE SALOON MUST GO;" never such advanced positions taken by temperance advocates—such radical, sweeping principles advocated, and measures adopted. Moral suasion, high license, local option, have their temporary use in the minds of many; but the goal at which nearly every temperance advocate steadily and persistently aims is Prohibition of the manufacture and sale as a beverage of all intoxicants. Logically and morally there is no stopping short of this end. It is the only *consistent* position. The drift of public sentiment is in that direction ; and that public sentiment begins to put on the volume and force of a "tidal wave" of moral and economic and political revolution—every day rising higher and widening its sweep, and no power of saloon or corrupt politics or rum oligarchy can stand before it. Womanhood and Manhood, Religion and Humanity, Home and Labor, Patriotism and Christianity, the Press and the Platform are enlisted in this fight in dead earnest, and it is evident that no quarter will be given to

the enemy. Hotter and hotter will the battle rage till the rum power is put down, and long-enslaved and cursed humanity shall be emancipated.

Legislative action, during the last few years, indicates the high-water line which this great Temperance Revival has reached. The following succinct statement of the Temperance Laws which have been passed since 1884 is most suggestive.

In 1886 Congress passed, and the President signed, a bill providing for Scientific Temperance Instruction in the Public Schools of the District of Columbia and the Territories, in the Military and Naval Academies, and in other schools under Federal control. This was the first Temperance law ever adopted by the National Government. It passed the House by a unanimous vote, and President Cleveland promptly signed the bill.

In 1885, Alabama adopted the Scientific Temperance Instruction law ; and in 1886 enacted special Prohibitory laws for Bullock and other counties and localities. A Prohibitory Constitutional Amendment is now pending in the legislature, having passed the Senate.

In 1886, Connecticut adopted the Scientific Temperance Instruction Law.

In 1885, Dakota submitted to the people and adopted a Constitutional Prohibition law.

In 1886, Florida, after submitting it to the people, voted a Local Option Article into the New Constitution, which was adopted.

In 1885, Georgia passed a County Local Option law. Under this law, Atlanta, the State capital, and four fifths of the counties, adopted the "No-License" policy.

In 1886, Iowa passed the Clark Law, enacted for enforcing the Prohibitory Statutes. The same year, adopted the Scientific Temperance Educational law.

In 1885, Kentucky passed special acts for submitting Prohibition in localities.

In 1885, Kansas adopted the Scientific Temperance Instruction law, and her former Prohibition Statutes were strengthened.

In 1885, Maine adopted the Scientific Temperance Instruction law, and strengthened the Prohibition law.

In 1885, Maryland adopted the Scientific Temperance Instruction law.

In 1885, Massachusetts adopted the same law. And in 1886 passed a law for establishing State Police in Boston for the enforcement of the license provisions.

In 1887, Michigan submitted a Constitutional Prohibitory Amendment to popular vote by an overwhelming majority of both houses. Gen. Clinton B. Fisk says: "I was in Michigan when the Senate voted (22 to 10) to submit. The old Peninsula State fairly rocked with joy."

In 1886, Mississippi passed a County Local Option law, under which Jackson, the State capital, and many counties voted for Prohibition.

In 1885, Nebraska adopted the Scientific Temperance Instruction law, and in 1887 a proposition for Constitutional Prohibition is pending with a fair chance of passing.

In 1885, Nevada adopted in part the law for Scientific Temperance Instruction; also passed an anti-treating law.

In 1885, Ohio passed a law granting partial Local Option, and also a law in favor of Sunday closing.

In 1885 Oregon passed the Scientific Temperance Instruction law; and in 1886 a Constitutional Prohibitory Amendment passed the legislature the second time, only six votes against it.

In 1885, Pennsylvania adopted the Scientific Temperance Instruction law, and in 1887 a proposition for Constitutional Prohibition passed both branches of the legislature.

In 1886, Rhode Island submitted to the people a Constitutional Prohibition Amendment, which was carried; Prohibition Statutes for its enforcement were also passed by almost a unanimous vote.

In 1886, South Carolina passed a bill submitting Prohibition to the voters of Anderson and Laurens counties; also several special Prohibitory enactments for localities.

In 1885, Tennessee passed a Constitutional Prohibition Amendment, for the first time; and in 1887 the resolution passed the Senate the second time by a vote of 31 to 2, and will undoubtedly pass the House again and go to the people.

In 1886, Vermont amended the Scientific Temperance Instruction law of 1882.

In 1886, Virginia passed a County Local Option law.

In 1887, West Virginia, a Constitutional Prohibitory resolution passed the House by 55 to 10.

In 1885, Wisconsin adopted the Scientific Temperance Instruction law.

In 1886, Washington Territory passed the same law, and also a General Local Option law.

In 1887, in Texas, a Constitutional Prohibitory Amendment resolution was reported favorably, and will probably pass.

In 1885, Missouri adopted the Scientific Temperance Instruction law; and in 1887 a proposition for a Constitutional Prohibition law is pending, with a fair chance of success.

Surely, in view of such wide-spread interest everywhere felt and shown, such earnest discussion now going on East and West, North and South, and such marked advance in legislation, and towards unity of sentiment and action as it relates to fundamental principles and the supreme end, all friends of temperance ought to thank God and take courage. There is a moral upheaval taking place such as society has seldom felt in the history of reforms.

Two things are requisite to complete the work.

The pulpit should so thunder with argument and denunciation as to make the land to tremble and the hearts of rum and saloon advocates to quail with fear. Before the trumpet blast of the seventy thousand pulpits in our land the walls of this Jericho would speedily fall.

The people should rise in their majesty and take hold of this work, never ceasing till the question is settled, and

settled righteously, whether the reign of the Saloon, with its attendant horrors and depravities, shall be the outcome of the civilization of the nineteenth century; or whether our homes, our altars, our manhood—all that is dear to us as citizens and as Christians—shall be preserved to us.

Polygamy: Action of Congress.

First pure, then peaceable.—James iii: 17.

THE "Edmunds Law," as it is called, which passed March 22, 1882, though somewhat tardy and defective in its operation, has accomplished good results in Utah, in arresting polygamous marriages, in bringing to punishment several of the leaders of the Mormon Church, and in striking a heavy blow at the whole Mormon system of iniquity. A few years' trial of this law demonstrates the necessity of additional and more stringent and radical legislation in order to wipe out this horrid blot from our American civilization.

Accordingly, in the present session of Congress, a bill is pending to further amend the Revised Statutes of the United States by enactments which seem to cover the whole ground, and the practical effect of which, if honestly executed, must speedily extirpate, root and branch, the practice of polygamy, and strip the Mormon Church of its power to do evil.

The Senate has passed this proposed law. It went to the House, where it was ably discussed, and an amendment to the Senate bill adopted. A Conference Committee was appointed, which had not reported at this writing. But the tone of the discussion in both branches insures its adoption, and there is no doubt that the President will sign the bill.

Among the many important enactments of the pending bill we specify the following:

The wife, in any prosecution for bigamy, polygamy, or unlawful cohabitation, shall be a competent witness against her husband, and may be compelled to testify.

A marriage certificate shall be issued in every ceremony of marriage, and shall be at once recorded; and this certificate, on the record of it, shall be *prima facie* evidence of marriage in all the country, so that "private" marriages can no longer take place legally.

It shall not be lawful for any female to vote at any election hereafter held in Utah for any purpose whatever.

All laws enacted by the Territorial Legislature which give to illegitimate children the right to inherit property left by the father of such children, are annulled.

The acts incorporating "The Church of Jesus Christ of Latter-Day Saints," etc., are annulled, so far as they may preclude the appointment by the United States of trustees of said corporation, who shall have all the powers of trustees, etc. The President of the United States, with the consent of the Senate, shall appoint fourteen trustees, who shall have and exercise all the powers of trustees, and who shall annually or oftener make a full report to the Secretary of the Interior, which report shall embrace all the property, business affairs, and operations of the said corporation, and the Assembly of Utah shall not have power to change the laws of said corporation without the approval of Congress.

These, and many other stringent enactments of this Revised Statute, would seem to meet fully the necessities of the case. So that if the law is adopted and goes into effect, we may reasonably hope, at no distant day, to witness the disintegration and actual overthrow of this monstrous system of social evil and religious delusion.

The Pulpit can essentially aid in securing the final passage of the bill at the present session of Congress by

1. Writing at once to their representative in the House, urging him to favor the bill now pending.
2. Circulating petitions among their people to the same effect, and hurrying them on to Washington.
3. Prayer, earnest, united, and importunate, to God, that He will influ-

ence Congress aright in this matter, should not be omitted.

4. Every legitimate means should be vigorously adopted by the ministry and the Church, not only favoring the adoption of such a law, but that shall demand, if passed, a prompt and vigorous enforcement of it.

The Pulpit, and the Church at large,

rendered essential aid in securing previous legislation in this direction, and their moral support has been an important factor in securing good results from it. United, vigorous action at the present time will tell grandly on the present movement to make an end of this infamy.

EDITORIAL NOTES.

Is High License a Solution of the Saloon Problem?

JUST now the advocates of High License, in parts of the country, are pushing their favorite method with great energy. We hesitate to oppose them; we hesitate to oppose any one whose face is set against the liquor evil, however much mistaken we may think him to be in his plan of attack. We oppose High License only because we are most thoroughly convinced that it will prove a hurtful, disastrous mistake. It is not a harmless experiment—a step that may be taken and easily retraced.

We believe that High License, as all license, is a legal recognition of the right of a saloon to exist, and that it extends to the saloon a protection which it does not have under what is known as the Common law; for under the Common law the citizens of a neighborhood could proceed against even a so-called orderly saloon as a nuisance. When a saloon is protected by a license permit it can defy the almost unanimous will of the surrounding residents. Near Dr. Cuyler's Church, in Brooklyn, may be seen one of hundreds of illustrations of this. A saloon was established nearly under the shadow of this church—and this against the wish of ninety-five per cent. of the people residing in the neighborhood. Were there no license law these citizens could have shut up the saloon, the same as they could a bone-dust factory, or as they could abolish any other nuisance. We need no license law to protect us against a nuisance. Such laws take away our rights under the Common law and protect the nuisance. We have a right to demand absolute Prohibition, or the

restoration of the Common-law rights to the citizens. This certainly is not fanatical or unreasonable.

We believe it the worst kind of policy to entrench the saloon, as High License invariably does, behind the cupidity of the tax-payer.

We believe that no other thing is so educative to the masses as is law. With them, that which the law permits is right because the law permits it, and that which the law forbids is wrong because the law forbids it. This supreme educative power should be against the saloon, not for it. It is bad strategy, and something far worse, to permit the law to educate in favor of the saloon.

Nor is it true, as is so often claimed, that, where tried, High License has lessened the evils of the saloon. Were this so we would be silent. But look at the facts. In Chicago the first effect of High License was to cut down slightly the number of the saloons; but this reduction was secured in part by two and sometimes three adjoining saloons being thrown into one by the cutting of doors through the partition walls and the formation of a nominal partnership, one license serving for all. The three saloons, under High License, counted only one, but they sold as much liquor as when, under low license, they counted three. Where was the gain? Then, some hundreds of small grog-shops, which sold only a keg or two of beer a day, had to close, and in block after block where there had been a half dozen of these small places, capable of little harm, there were opened in their stead two or three great gorgeous hell holes, with music

and concert girls, and costly, vile pictures on the walls. One of these gorgeous kind of saloons is more enticing to young men, and more demoralizing every way, than a score of the little one-keg grog-shops. By personal investigation and diligent inquiry we have not been able to discover a single instance of High License having closed a gilded saloon palace.

But this is not all, nor the worst. The effect of the experiment in Chicago has been to drive the saloon business into the hands of a huge monopoly of villains—men of big brains and big purses and phenomenally small consciences, far more dangerous men than the keepers of the crowded-out saloons. What is the net result of two years' experience under the boasted High License Law in Chicago? Instead of 3,800 saloons (many of them obscure and small), Chicago had at the close of last year 3,760, every one of which did a business that enabled it to pay a \$500 license fee. Never before was the saloon business pushed with so much brain, and so little heart, and with so destructive effect. Never before were the worst evils of the saloon so terribly manifest, and never before were the liquor sellers' organization so compact and so dominant and corrupting in municipal politics. Look at the following official figures furnished by the Chicago Police Board:

Year.	License Fee.	Total Arrests.	Arrests for Drunkenness and Disorder.
1882-3	\$ 52 per year.	32,890	18,045
1883-4	103 "	37,189	21,416
1884-5	500 "	59,434	23,080
1885-6	500 "	40,998	25,407

Since the adoption of High License the arrests for drunkenness and disorder have increased in far greater ratio than has the population. In Omaha, the \$1,000 High License Law has worked no less disastrously: says the *Omaha Bee*, it has driven the saloon into politics as never before. The liquor men say, "if we pay the money to run the city government we are going to run it." It is natural for a man to follow his pocket-book. The *Omaha Christian Hour* says, the High License Law "has sent the saloon more than ever into politics, and

. . . it has corrupted our police force and lower courts, until it is a mockery to call them courts of justice; they are dens of thieves. Gambling hells are opened at \$25 a month, generally in connection with 'tony' saloons."

This is all natural. By High License we do not reduce the amount of the liquor consumed; we force the keepers of saloons to enlarge and make attractive their places, for the license fee is just the same for a large place as a small place, and to vastly increase the interest the saloon keeper has of keeping "solid" with the police.

But what can be done? Where is there a practical remedy? We believe that the only practical, effective remedy will be found in Constitutional Prohibition, State and National. It may be wise, however, in our large cities to approach this by gradual steps. We should like to see an experiment along lines like these:

1. The abrogation of all license laws.
2. The outlawing of all saloons in each Assembly District beyond one to 500 population.
3. That if in any Assembly District a majority of the voters shall make it manifest that they do not wish a saloon no saloon shall be permitted in that district.
4. That it be understood that a saloon permit shall in no way invalidate the Common law right of a citizen to proceed through the courts against the saloon as a common nuisance.

While a plan of this kind would not satisfy us, we should like to see it tried.

"A Young Pastor." By dividing your time, as you propose, so as to confine you five days out of six in your study and closet, you would make the gravest kind of a mistake; you will learn to preach to the people by being much with the people. Three hours with the sick, the poor, the tempted, will often help you more in the preparation of a sermon than double that time in your study. "Don't neglect your study," is a good maxim, but it is altogether possible to err on that side of duty.

"G. T." No man is so original that he can afford to ignore the results reached by others. It is only the truly original man who knows how to borrow.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.
GERMANY.

RANKE'S LAST WORK.

At the close of 1886 the seventh volume of Ranke's *History of the World* appeared. It is the work to which the eminent historian devoted his last labors, and a melancholy interest attaches to its contents. After dictating his last words from his death-bed he, overcome with pain, ended his literary labors with the words: "*Inter tormenta scripsi.*" This *History of the World* remains a torso; but it is a lasting monument of the freshness and intellectual vigor of the youthful old man, and is without a parallel in literary history. Ranke was in his eighty-third year when he began the work. He had in manuscript a compend on the same subject, used in former years as a basis of lectures; but as his labors had been devoted chiefly to modern history new researches among the sources were required, and this work is the product of these researches. At an age when men are glad to rest and willingly abandon all toil, he began a task which seems enough for a long life. In 1880, when the author was eighty-five, the first volume was published, and since then a new volume has appeared at the close of each year. When the author entered upon his ninety-first year, Dec. 21, 1885, six volumes had been issued. Until the 12th of May, 1886, when he became too ill for further work, he labored unceasingly on the seventh volume. He died on the 23d of that month. This volume is thus the product of his ninety-first year, and it is not strange that there was much eagerness to learn whether Ranke's great powers remained unimpaired to the last. Like the other volumes, this one is spirited, critical, revealing a mastery of details as well as a remarkable power of grasping events, and giving due prominence to leading facts which have influenced the world's history. In the science of historiography as well as in historic writing, Ranke was great to the last.

In the Preface, Prof. Dove, of Bonn, states that for Ranke life was activity. Immediately after finishing the sixth volume he began the seventh. His usual passion for work was now connected with a spirit of impatience, as if urged on by a presentiment that his labors must soon close; and in spite of physical suffering, he completed, on the basis of new investigations, this volume, embracing four generations, rich in historical development. The volume of 348 pages brings the history down to the close of the eleventh century, and discusses the summit and decline of the imperial power in Germany, and the conflicts between the State and the Church, particularly between Henry IV. and Gregory VII. In view of the ultramontane tendencies of the present, the culmination of hierarchical tendencies under Gregory VII. will be read with peculiar interest, especially the chapter on "Canossa." Peter Damiani called

his friend, the pope, "a holy Satan," probably referring to his eminent talent for worldly affairs. Ranke holds that Gregory revealed neither religious fervor nor profound doctrinal views; but he was absorbed by the supreme authority of the papacy. Henry and Gregory both claimed to rule by divine authority; but dissensions in Germany, gave the pope advantage over the king and made the scenes at Canossa possible. There are, however, two reports of Henry's conduct at Canossa, one by Berthold more favorable to the king, and the other by Lambert, who sided with the princes which opposed the king. Lambert's account of Henry's extreme humiliation at Canossa, has usually been followed by historians; but Ranke finds reasons to question its truthfulness, and regards Henry's conduct at Canossa far more dignified and worthy than is usually supposed. He throws into bold relief the arrogant assumptions of Gregory, who claimed to speak directly in the name of God. Thus he declared the excommunication of the king a sentence of the Holy Spirit, and demanded that the king henceforth regard the Church as his commander, not as his servant. The pope claimed to have absolute temporal as well as spiritual jurisdiction; power to dethrone monarchs, emperors included, as well as to appoint and depose bishops. Not content with the keys of heaven and hell, he arrogated to himself an authority which decided individual as well as national affairs. "The hierarchical conception was his inner life. . . Gregory's declarations, as already stated, contain no deep doctrines, for nearly all he announced had been stated before; but in him they culminate and form a system."

When a man of Ranke's powers devotes a life of unusual length to the critical investigation of historic documents, we attach more than ordinary importance to his religious convictions. The ninety years of his life include the period during which arose the severest attacks ever made on historic Christianity. Ranke's method, the most critical ever introduced into historical research, naturally led him to consider the historic basis of Christianity and the value of the attacks of the Tuebingen School. In the chapter on the Introduction of Christianity, in his *History of the World* he does not propose to discuss the mysteries of the Christian religion, but the condition of the world when it began its work. In the seventh volume he pronounces Christianity the religion which not only claimed to be universal, but which also had power to meet the religious need of man. Throughout his works there is proof that he had religious convictions as well as profound respect for its influence on individual and national life. In the world's history he pronounces the religious elements the most powerful factors. Before Christ came, God was too remote from human affairs; "in Christ the Highest Divine Being

appears as turned toward man." Of the reception of the Lord he says: "Jesus, the purest, profoundest, most friendly being that ever appeared on earth, found no place for himself in the world during that age." Speaking of the conflicts of Christianity he says: "It would be a mistake to regard the progress of Christianity as depending wholly on arms. It is a power which moves forward of its own accord." At his death, notes were found among his papers which indicate a strong evangelical faith. His views of the relation of the Church and State to each other are summed up in the declaration that the two powers must exist together, but that the prerogatives of each have never been exactly defined, and never can be.

RITSCHL'S THEOLOGY.

Among the various theological tendencies in Germany none excites more discussion than that of which Ritschl, of Goettingen, is the leader. It is neither orthodox nor is it the rationalism of the Protestant Association, but aims to supersede both and is consequently attacked by both. Before me lie two orthodox monthlies which contain articles on this tendency. One in *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben* is by Prof. Dr. H. Schmidt, of Breslau. He pronounces Ritschl's work on "The Christian Doctrine of Justification and Redemption," the most influential dogmatic book since Schleiermacher. Younger than the German empire, it has nevertheless more numerous disciples who are intent on defending, developing and applying its fundamental principles. Entire theological faculties are composed of representatives of this tendency. Not only has it gained hold of young men, but it has also converted or greatly influenced older professors long productive in theological literature. An influential journal, "Theologische Literaturzeitung," edited by Schurer and Harnack, occupies essentially this stand-point. The influence of so many prominent theologians or students of theology, is of course great; but there are also other factors which make the tendency attractive. "There can be no doubt that if this tendency becomes the predominant one among the future ministers of the Church, our ecclesiastical life would be seriously changed;" for this reason the author proposes to examine the elements which render this theology so attractive. He affirms that Ritschl's tendency exerts an influence in some respects greater than that of Schleiermacher, "who never saw an equal number of unconditional disciples among German professors." Some find attractions in the very difficulties of Ritschl's works. His terminology differs from what is usual among theologians, and his criticisms of theological works imply that his stand-point is a new one. Schleiermacher aimed to put an end to the conflict between rationalism and supernaturalism by taking a higher position, from which the opposition of these tendencies to each other would seem to be a misunderstanding;

so Ritschl seems to furnish a prospect of gaining a stand-point from which the rationalism both of the Protestant Association and of the present orthodoxy shall become apparent, a stand-point from which it will be evident that both have mixed foreign philosophical elements with Scripture, and that both have misapprehended the Reformation and particularly Luther. Thus both Pfeiderer and Luthardt are to be proved rationalists. There is unusual attraction in the prospect of such an exaltation above the conflicting parties. But there is still another element of attraction. For a long time theology has seemed to be dependent on philosophical speculation and scientific theories, and its processes have been too much influenced by idealism, materialism, and skepticism. Ritschl proposes to free theology from these foreign influences and make it independent. He wants to draw a sharp line between the science of this world and the supernatural. This mundane sphere, with its problems of being and becoming, is to be consigned to empirical science. But this science can never discover the ultimate source and design of all things, or the means for accomplishing that design. "The design of the world and the worth of each individual object in the world, together with the source of the world as learned from its designs, can be determined only by revelation, the subject of which theology treats." Science and theology therefore deal with entirely different worlds. The former moves in the sphere of the empirical, in which causality rules and problems of being are to be determined; theology moves in the world of design, and its problems pertain to values. Theology is consequently to avoid all subjects that belong to metaphysics, such as questions pertaining to the being, essence and connection of supernatural objects, questions solvable only by means used for determining the laws applicable to the external world. Ritschl, like Schleiermacher, seems to limit the revelation of which theology treats wholly to that given in the person of Jesus. The Lord is, indeed, intimately related to the Old Testament; but there is no evidence that Ritschl regards the O. T. any more than he does the writers of the N. T., as giving a revelation. "Revelation is thus confined to this one person, Jesus Christ." Not by means of historical investigation do we learn that a revelation is given in Him, but it is evident from the assent we are obliged to give to the contents of Christ's teaching. Just as in the case of Schleiermacher, the ground of certitude is in experience. Not to feeling however, as in Schleiermacher's theology, but to the will the revelation must authenticate itself. This proof of the genuineness of revelation is found, above all, in the moral ideals which are realized in Christ and also in those who yield themselves to this revelation. On account of the power of the ethical ideal found in Him, one is obliged to recognize Christ. The content of this revelation is

the kingdom of God founded by Christ. Whoever is willing to accept this kingdom, recognizes in it the absolute purpose of God respecting this world. This kingdom consists of the communion of those whose conduct is inspired by the pure motive of Christian love. Ritschl pronounces this love supernatural, being so different from all that is earthly. The purpose of God, as embodied in His kingdom, could be revealed to man only by a human being who became absorbed by this purpose, realized in himself the absolute, universal love for mankind, and recognized the establishment of this kingdom as his mission and actually established the same. The believer attains perfection by giving himself to this kingdom and thus becoming harmonized with the purpose of God. To an individual embodying in himself the love prevailing in this kingdom all short-comings will seem as nothing. In the perfection attained in this kingdom, in that love which is the characteristic mark of the kingdom, we find the basis for the certainty of salvation. The life of the believer must of course be such as becomes a Christian, and he must recognize the relation he sustains to God. God himself is absolute love; and it is the nature of divine love to regard the members of the kingdom, in spite of their sinfulness, as just, and to grant them free access to Himself. The privilege which God gives them is to them the assurance that they are of supreme worth in the world, and that all things shall work together for their good. Nothing, not even death, can rob them of assurance of the divine goodness. Their experience as God's children contains the evidence that God accepts them; it is thus the proof of their redemption. God's love is the ground of justification. "The mediation of Christ is necessary only to deprive the sinner of his mistrust of God." Christ's life and death are evidences to us that for God's children the wages of sin is no longer death. God need not be reconciled to man; but man must learn what God is and how He regards the members of His kingdom.

Prof. Schmidt regards these and other views of Ritschl as far from being satisfactory. If metaphysics is to be wholly rejected, so that we must refrain from all questions pertaining to being, what shall we say respecting the existence of God? Is it enough to affirm that God must exist because man finds his existence so valuable? This theology declares that Christ is God to the Church; but if this means that in Himself, in His person, He is God, the judgment is metaphysical, and this Ritschl pronounces beyond the province of theology. Thus he denies the possibility of determining anything respecting the essence or nature of God and Christ. The most essential problems are therefore left in the dark. A follower of Ritschl, Gottschick, in Giessen, has affirmed that even the appearance of Jesus after His death, permits no inference respecting the historic fact of His resurrection. It is evident

that Christian faith cannot dispense with metaphysics; problems of worth or value must be supplemented by those of existence. The believer wants, first of all, to know of a God with whom he can commune and whom he can address as dear children their dear Father. "He cannot live without certainty respecting this God and without an insight into his relation to this world." Nor can he be satisfied with Ritschl's sharp separation of the kingdom of God from this world. Faith can only overcome the contradictions between the natural and the ethical if it can be assured that in some points they come in contact with each other. That the conflict of religion with science and philosophy cannot be settled by ignoring the latter is self-evident.

With all avowed respect for Scripture, Ritschl has introduced interpretations which have a strong rationalistic flavor. In his school not only the resurrection of Christ has been questioned, but God has been so far removed from individual wants and considerations that He seems to be the God of deism. Ritschl's view, that divine blessings came to the believer through the Church, not to him directly from God, cannot satisfy the heart. Divisions have already begun in the school; and there is no doubt that, just as in Schleiermacher's school, there were tendencies toward orthodoxy and toward rationalism, so it will be in that of Ritschl. Bender, of Bonn, has gone to the extreme left and has landed in agnosticism. Other members of the school have become more positive. This is true of Kaftan, Dörner's successor in Berlin. He lays an emphasis on Christ's resurrection which implies that it was a historic fact. Still more emphatic is the declaration of Haering, of Zurich, respecting that resurrection.

The author of the article thinks that the merit of Ritschl consists in the fact that he has given the impulse to separate from theology all that has no significance for faith and to avoid all useless controversy with other departments of thought. Even among orthodox theologians there is now a tendency to be more guarded on points which cannot be determined without aids foreign to theology. But an absolute separation between theology and worldly learning is not possible. Whoever thinks wants to harmonize his faith with his whole stock of knowledge, without regarding that faith as dependent on philosophy or historiography.

So far our author. I regard his criticism just. The fact that this theology has spread so rapidly is no evidence that its principles will bear the test of ages and will prove enduring. Theology should be freed from the undue influence of other subjects; but that does not imply a complete separation. There is much in Ritschl which reminds one of Kant's distrust of metaphysics, and also of his efforts to reduce religion to morality. Like Herbart and Lotze, Ritschl emphasizes values as ruling in ethics, and he also makes them the ruling factors in theology. Instead of the deep Scriptural view of sin, he rather regards it as a falling behind the divine purpose, mere shortcoming. The anguish caused by sin in the cases of Paul and Luther are viewed as individual instances, not as norms of general experience. That Christ's death thus loses the significance attached to it by the orthodox is evident. But this theology must be viewed as still in a state of fermentation; not as fixed, but as in a process of becoming. Much will, no doubt, be changed in the development of its principles and through the attacks of opponents; what the outcome of the whole will be it is impossible to determine at present. Its rapid spread is perhaps as significant of the unsettled state of theological thought in Germany as of the merits of the principles of the school.